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Ex honoris causa.

E. Gerfen.

1918.















*Yours truly,*  
*E. Gerfen.*



# BAPTIZEIN



The Voice of the Scriptures and Church  
History Concerning Baptism.

By

ERNST GERFEN,

Evangelical Lutheran Pastor,

Translator of "Count Struensee's Conversion," and Author  
of "Die Deutsche Schule," a Grammar for  
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## PREFACE.



HORTLY after the appearance of Baptizein and Eucharist in 1897, the undersigned intended to publish these two works together with Luther's Words on Baptism in one volume under the general title OUR SACRAMENTS. Six sample copies were printed in 1899 and exhibited at the meeting of the English District held at Lima, O., in 1899. Five of these sample copies were procured by friends, and they may be pleased to know, that they are the owners of a copy of the *smallest* edition of any work, as we believe, that was ever published.

However, the appearance of OUR SACRAMENTS was delayed by accepting a call as professor and director of the Ev. Luth. College in Brenham, Texas. In 1903 a call as director of the Ev. Luth. Teachers' Seminary at Woodville, O., was accepted, which again interfered with the publishing of OUR SACRAMENTS. Then the undersigned received an urgent, unanimous call from the Ev. Luth. Zion's Congregation at Gibsonburg, O., which was accepted. Though a large congregation, yet we succeeded in finding sufficient time to thoroughly revise Baptizein and Eucharist, and making the necessary preparation for issuing OUR SACRAMENTS.

No doubt the reader will consider Luther's treatise on infant baptism a most valuable and important addition. We have made the translation from a little volume published by Rev. Löhe in 1856, entitled: Luther's Words on Baptism.

The reader, however, will remember that it is not an easy task to make Luther speak English. Just as Luther himself complained that the Hebrew writers, Moses and the prophets, could only with difficulty be made to speak German, so also, in our opinion, it is almost impossible to reproduce in English the peculiar style and original force of Luther's native language. However, we endeavored to faithfully reproduce the meaning of Luther's statements. But to accomplish this, it was sometimes necessary to add a word or two, or to omit a word often repeated in the original. This will not be criticized by those who read and understand Luther's own language, as they are well aware of the fact that a *literal* translation of some of Luther's peculiar sentences cannot be rendered in English. Some English and American writers, who oppose infant baptism, have made translations of some statements of Luther, in order to appeal to him as being against infant baptism. But the fact is, that these writers entirely misunderstood Luther's language and meaning, and consequently made a wrong and false translation. Indeed, if ever a most noble and powerful defender of infant baptism lived, it was Dr. Martin Luther.

To the first edition of Baptizein, Rev. Prof. Stelhorn, D. D., to whom it is dedicated, wrote an appreciative preface, saying: "Those that already hold the true view will be confirmed and strengthened in their conviction; and those that still harbor unbiblical notions can be brought to the correct understanding of the Word of God in this most important matter. May, then, God in mercy bestow His richest blessings upon this work of honest love and toil, to the glory of His name and the spreading of His saving Truth."

The good and gracious Lord has granted this fervent



prayer beyond human expectations. We have been assured by pastors and brethren that Baptizein has been instrumental in bringing whole families who harbored unbiblical notions concerning infant baptism and the mode of baptizing, to the correct understanding of the Word of God in this important matter.

Our Lord has also bestowed his blessing on Eucharist abundantly, as many who read and studied the book informed the undersigned of the fact, that they have been confirmed and strengthened in their convictions concerning this blessed institution of grace, consolation and salvation.

May God continue His richest blessing also on this second edition of Baptizein and Eucharist, made necessary by the first edition being entirely sold, and by continued demand for these works.

E. GERFEN.

Gibsonburg, O., 1908.

## NOTE.

3

Mr. J. S. Sweeney, a Campbellite preacher, published in 1893 a book of sermons in which he says on page 268 that Martin Luther stated: "It can not be proved by the Sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the Apostles." — I offered \$50.00 for the volume of Luther's writings in which this quotation could be found, but it is useless to say that neither Sweeney nor his followers produced the volume, nor will they ever be able to produce it. How sad to think that the opposition to infant baptism must be supported by such means!

May the Lord open their eyes that they may see their great error of depriving infants of the kingdom of heaven by excluding them from the saving grace of holy baptism.

The above mentioned offer of \$50.00 is hereby renewed by the author.

See page 261.



# ΒΑΠΤΙΖΕΙΝ.

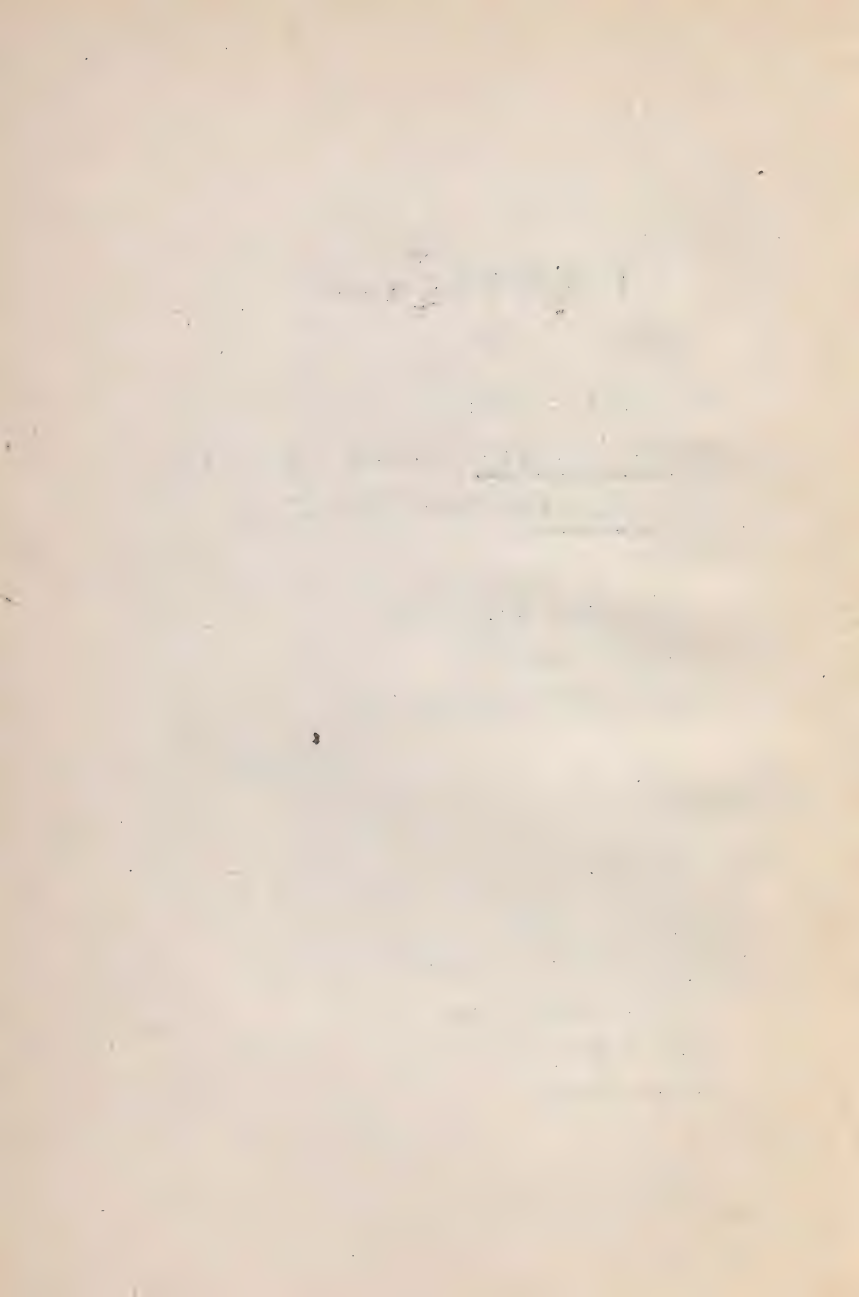


Πορευθέντες οὖν  
μαθητεύσατε πάντα τὰ ἔθνη,  
βαπτίζοντες αὐτοὺς εἰς τὸ  
ὄνομα τοῦ  
Πατρὸς καὶ τοῦ  
Υἱοῦ καὶ τοῦ  
Ἀγίου πνεύματος.

Matth. xxviii, 19.

Literal Translation :

Going therefore  
disciple all nations,  
baptizing them in the name of the  
Father, and of the  
Son and of the  
Holy Ghost.





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## CHAPTER I.



### BAPTIZEIN AS USED BY GREEK WRITERS.

#### HOMER.



HE lake was baptized in blood.

As if the sword were baptized so as to be heated (by blood).

Achilles baptized his sword through the head of Echeclus.

Ajax baptized his sword in the neck of Cleobolus.

#### ACHILLES TATIUS.

And lets his hand down into the water baptizing it hollowed and filling it with water.

They baptized into water a pole smeared with pitch. What the hook is to the fish, the pole is to the gold, for it catches it.

To be baptized with a multitude of evils.

#### POLYBIUS.

They made continuous assaults and baptized many of the vessels.

When the oaken part (of a spear) is baptized by the weight, the rest is buoyed up.

#### CHARITON.

Though baptized by desire the generous man will try to resist (his passion).

## PLUTARCH.

Hauling up the prow until they were erect on the stern, they baptized (the ships).

A bladder, thou mayest be baptized (thrown on the water).

The soldiers along the way baptized with cups, horns and goblets—were drinking one to the other.

Commanding to baptize Bacchus at the sea.

Baptizing his hand in blood.

Baptized with worldly affairs.

Baptized with debts.

Swords and helmets are found baptized in pools.

## STRABO.

And they (the soldiers) marched the whole day in the water, being baptized as far as the waist.

## EUBULUS.

Who the fourth day is baptized, leading the life of a miserable mullet (a fish).

## DIODORUS.

Baptized the common people with (heavy) taxes.

Most of the wild land animals are surrounded by the stream (Nile) and perished, being baptized.

## DIO CASSIUS.

The ships in the Tiber lying at anchor by the city—baptized.

Attempting to escape some (of the men) were baptized by the wind.



And the other (enemy) from above baptized (pelting) them with stones.

ARISTOTLE.

Which (viz. certain places) when it is ebb-tide, are not baptized.

LIBANUS.

I myself am one of those baptized by that great wave.

PORPHYRY.

If guilty, after proceeding a little way (through the water) he is baptized up to the head.

DEMETRIUS.

Entering into the body she (the soul) is not wholly baptized, but rises above, and the body, separate from her, can do nothing.

PINDAR.

I, as a cork, above the net, am unbaptized in the brine.

HIMERIUS.

Themistocles (a Greek General) was great at Salamis; there fighting he baptized all Asia (i. e. conquered all Asia).

EP. TO DAMAGETUS.

Having baptized his ship with much merchandise (overloaded).

CONON.

Having baptized Alexander with much wine and put him to sleep.

HELIODORUS.

Midnight baptized the city in sleep.

Baptized in calamity.

## PLOTINUS.

Baptized with disease (on the body).

## SYNESIUS.

Even the mind would be baptized in pleasure.

## JULIAN.

I found Cupid in the roses, and holding him by the wings, I baptized him into the wine and drank him.

## PROCLUS.

Baptized with wantonness.

## JOSEPHUS.

The billow rising high above baptized (the vessels).

And those of the baptized who raised their heads (out of the water) either a missile reached or a vessel overtook.

Stretching out his right hand — he baptized the whole sword into his own neck.

Baptized by drunkenness in stupor and sleep.

Baptized a hyssop-branch.

Baptized it (the pessary) into breast-milk.

## CHRYSOSTOM.

He desired to baptize his right hand in his father's neck.

Baptized by none of the present evils.

Not to be baptized by troubles.

Baptized by annoyance of passion.

A king is baptized with ten thousand cares.

The congregation baptized in ignorance(i. e. being ignorant).

CLEMENT.

But they who wash into sensuality baptize from sobriety into fornication.

Baptized by drunkenness.

ORIGEN.

Baptized by wickedness.

BSAIL.

Wine baptizes the reason and understanding.

Baptized in fire.

These quotations may suffice, although many more could be adduced to show that the Greek word Baptizein or Baptizo covers a multitude of meanings, such as immersing, submerging, pouring, washing, immersing, dipping, bathing, plunging, wetting, overwhelming, etc., etc.

The word itself expresses a mere action, and that action is the using of water, but it does not express with the action the mode of using the water. It is like the word singing, which expresses an action performed with the mouth and tongue to produce regulated sounds, but the action does not imply *how*, *what*, *when* and *where* to sing, nor *how long* to sing.



## CHAPTER II.

### BAPTIZEIN AS USED IN THE GREEK NEW TESTAMENT.

#### AS A DEFINITE INSTITUTION.



HE Sadducees come to his (John's) baptism.  
— Matthew 3.

The baptism of John. — Matthew 21.

John had first preached the baptism. —  
Acts 13.

One Lord, one faith, one baptism. — Eph. 4.

Baptism doth now save us. — 1 Pet. 3, etc.

#### AS AN ACTION BY WHICH THE INSTITUTION IS ATTAINED.

Be baptized *with* the baptism. — Mark 10.

Being baptized *with* the baptism of John. — Luke 7.

I have a baptism to be baptized *with*. — Luke 12.

John baptized *with* the baptism. — Acts 19, etc.

#### AS APPLYING WATER TO AN OBJECT, WASHING OR WETTING IT, POURING OR THROWING WATER ON IT.

And when they (Pharisees and Jews) come from the market place, except they baptize themselves (before the meals) they eat not. — Mark 7.

And many other things there be, which they have received to hold, baptism of cups and pots and brazen vessels

and tables. (Greek: *Klinon*, which means beds or couches).  
— Mark 7, 4.

A Pharisee asketh him (Christ) to breakfast with him and he went in and sat down to meat. And when the Pharisee saw it he marvelled that he (Christ) had not first baptized before breakfast. — Luke 11.

Meats and drinks and various baptizings (ordinances).  
— Hebr. 9.

IN DIFFERENT GRAMMATICAL FORMS, BUT CARRYING  
THE ESSENTIAL MEANING OF THE ROOT.

He that dipped (*embapsas*) his hand with me in the dish, the same shall betray me. — Matthew 26.

One of the twelve, he that dippeth (*embaptomenos*) with me in the dish. — Mark 14.

He it is, for whom I shall dip (*bapso*) the sop and give it him. — John 13, 26.

So when he had dipped (*bapsas*) the sop. — John 13.

Send Lazarus that he may dip (*bapso*) the tip of his finger in water. — Luke 16.

From all these passages it is evident that the inspired writers of the New Testament used *baptizein* in the sense as it was generally used by profane Greek writers. They did not, and could not, put a new philological meaning into this word if they expected to be understood. Nothing but

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*Note 1.* — The Sept. translates Dan. IV: 25, 33; V. 21, the expression "wet with the dew," with *bapto*. In the Apocryphal books, "washing" is usually translated by *baptizein*.

*Note 2.* — In the Teachings of the Twelve Apostles, A. D. 120, it is said that baptism may be done by pouring water on the head.

*Note 3.* — The various ordinances Hebr. 9, were performed largely by sprinkling the blood of goats and calves and ashes together with water on the object to be cleansed and purified, v. 13, 19 and 20. All this sprinkling Paul calls baptizing.

great confusion would have been caused if they had confined *baptizein* to *one single* mood and meaning, viz: to immerse. They were well acquainted with other Greek words for washing, wetting and cleansing, viz. *nipto*, *rantizo*, *luo*, etc., but they used *baptizein*, *nipto*, *rantizo*, etc., promiscuously. This fact is so evident from Mark 7, Luke 11 and Hebr. 9, that it excludes all contradiction.

I am a Bible Christian; therefore the question with me is: What does the Old and New Testament teach? I discuss this question with the Testament in my hand, and nothing else, as I do not base my religious convictions on the opinion of any man. And as to commentaries and Greek lexicons, I can assure the reader that not one prominent theologian or Greek scholar of *any* respectable denomination claims that *baptizein* means *only and always* to immerse.

What I demand is this:

1. Show me from the New Testament that *baptizein* has but one mode and meaning.
2. Show me that *baptizein* in the New Testament *always* means to immerse so as to represent a burial.
3. Show me the commandment in the New Testament: Thou shalt be immersed.
4. Show me a single passage in the New Testament proving that we are saved by the *mode* of baptism.
5. Show me from the New Testament a clear, unquestionable proof that *all* baptizing recorded by the inspired writers was performed by the mode of immersion.

Every effort to prove these points from the New Testament has to this day failed; hence baptism by the mode of pouring, wetting or sprinkling will have its firm scriptural foundation so long as such efforts are in vain.



## CHAPTER III.



### INFANT BAPTISM.



R. PRO. — Will you please tell me, Mr. Con, why you are opposed to infant baptism?

Con. — Indeed I will. In the first place, the Bible nowhere says: Thou shalt baptize children.

Pro. — I admit that the Bible does not speak of it in just so many words. But does the Bible say anywhere: Thou shalt not baptize children?

Con. — No, the Bible does not forbid it. But if Christ wanted them baptized He would have commanded it.

Pro. — Christ is omniscient, hence He knew that any impartial person who reads His general commission of baptism, reads of entire families being baptized, and who, moreover, knows that even in the Old Testament the sacrament of initiation, viz. circumcision, was instituted for the very infants, that baptism in the New Testament has taken the place of circumcision, and that the New Testament can in no way be inferior to the Old — will naturally come to the conclusion that children should be baptized. Now, if He did not want them baptized, it was doubly necessary for Him to forbid it. Under these circumstances you must claim one of three things:

1. That Christ was not omniscient.
2. Or that He intentionally wanted people to draw false conclusions from the Scriptures.

3. Or, that He actually wanted children baptized.

Con.— Well, but there is another reason why children must not be baptized. It is this: They can't believe, and baptism is only for believers in Christ.

Pro. — How do you know that children can't believe? Prove that to me, but don't give me your own opinion. Mere say so will not satisfy me.

Con. — Well, we know it from experience. It's unnatural to believe that little children have faith.

Pro. — There is it, just what I expected. You really think that your personal opinion is sufficient proof. The foundation of my religion is not personal opinion. Again, experience furnishes no proof whatever.

Con. — But I know from experience that I was not conscious of faith in my infancy. If one is not conscious of faith he has no faith.

Pro. — Let me ask you: Is a true believer in Christ conscious of his faith during his sleep?

Con. — I think not.

Pro. — Well, then, according to your opinion, he is no Christian during his sleep, and if he should suddenly die before he gains consciousness, he would be lost because he has no faith. During winter we see no life in the trees because they sleep, so to speak, but no one would claim that they are dead. They still have their vital power, though we notice nothing of this power. In the light of these facts your argument, that if one is not conscious of faith, therefore he has no faith, falls to the ground.

Con. — But it is unnatural and against reason that children have faith.

Pro. — Tell me, is not the entire plan of salvation against the course of nature and against human reason? If so called natural religion would save man, then Christ's

coming into this world, His suffering, death and resurrection would all be superfluous. If you want natural religion then go to the heathens and see what it is.

Con. — But the Bible does not say that children believe.

Pro. — Did you ever read Matthew 18:6? If you read Christ's words in this passage without prejudice, you will be convinced that a little child can believe. And while reading this passage think also of Matthew 18:10, Their angels do always behold the face of my Father, etc. Again, Out of the mouth of babes and sucklings Thou hast perfected praise — Matthew 21:16; Psalm 8:12. You can't praise the Lord without faith. But aside from this, from a sound psychological point of view it can easily be demonstrated that an infinite supernatural being, viz: God, can exert an influence on a natural and therefore finite being, composed of body and soul, from its very beginning throughout its entire existence. And what else is faith than a special divine influence, a divine power in our hearts?

Con. — That's all very true. But we have no plain example in the Bible of infant baptism. And I don't accept any inferences as a rule of faith and practice.

Pro. — If it is wrong to draw a proper and legitimate inference from any text or passage, then all preaching is superfluous. But you contradict your own statement. You are the one who makes the inference from Matthew 18:6 that children do not believe, and this unjust and wrong inference is the foundation of your faith and practice. But let me ask you: Do you baptize adults born of Christian parents?

Con. — Indeed we do.

Pro. — Could you show me anywhere in the Bible a command or an example of such adult baptism?

Con. — I can't think of one just now.

Pro. — Nor will you ever find one. Again, do you admit women to the Lord's Supper?

Con. — Of course we do.

Pro. — And did you ever find a commandment or an example in the Bible for such practice?

Con. — No. But the blessings of Christ and His atonement are for all people and nations. Women constitute a part of the people and nations; therefore they are entitled to partake of the Lord's Supper.

Pro. — Now you are talking good common sense, you make a proper inference of Christ's commission to His disciples. If you will only go one step farther and honestly admit that children also constitute a part of the people and nations, then you will not object to their being baptized. What is just in one case is also just in the other. If you say "yes" in one case you must not say "no" in the other; and remember even Shakespeare says "Yes" and "No" is bad theology. Now, Mr. Con., keep sweet and more anon.



## CHAPTER IV.



### SUBJECTS OF BAPTISM.



ON. — Tell me, Mr. Pro., who should be baptized?

Pro. — Sinners of course, no matter whether they be infants or adults. Christ came to save souls, therefore His institutions for saving souls are for all. Infants have souls, as well as adults, have they not?

Con. — Yes, but I heard a preacher say that infants are not fit subjects for baptism, because they have no sins.

Pro. — Did he refer to any clear passage of the Bible for his statements?

Con. — No, but he inferred this from several passages.

Pro. — Alexander Campbell, who was first a Presbyterian, then a Baptist, who excluded him from their church in 1827, is one of the fathers of such false inference. Hence the preacher of whom you speak probably learned this from Campbell.

Con. — But he showed that Origen, who lived in the second century after Christ, first spoke of sinfulness in children.

Pro. — I know of a man who lived more than 3,000 years ago who spoke of inherited sin in children. His name is Moses.

Con. — What does he say?

Pro. — The imagination of man's heart is evil from his youth. Gen. 8:21. He tells us also that God said this.

Con. — "Evil from his youth" means from the twelfth or the twentieth year on.

Pro. — No, my friend. Paul tells us what it means, viz: By nature children of wrath — Eph. 2:3. Again he tells us: There is none that doeth good, no, not so much as one — Rom. 3:12. And in Ps. 51:5, we read: Behold, I am shapen in iniquity, and in sin did my mother conceive me. Again: For in Thy sight shall no man living be justified — Ps. 143:2.

Con. — The word man, I think, is a specific term, referring to a number of individuals only.

Pro. — Then it would exclude women. No, my friend, *man* in this passage is a generic term. In this sense man is also taken in Eccl. 7:20. Read it. We also read in Job 14:4: Who will bring forth a clean one out of the unclean? No one.

Con. — You are laying too much stress on the Old Testament. We are living in New Testament times, therefore the Old Testament must be rejected.<sup>1</sup>

Pro. — The Old Testament has been inspired by the same God that gave us the New Testament. With the New Testament we did not get a new God. Reject the Old Testament and you reject also the God from of old. Christ and the Apostles constantly appealed to the Old Testament, and in 2 Peter 1:19 it is called a sure prophetic word. Again: The Word of God abideth forever — 1 Peter 1:24. Wherever the Old Testament speaks of ceremonial obligations it is not binding for us, as Christ made us free from all ceremonial laws, because they were a *skia* — i. e. shade picture of things to come; but the *soma* — i. e. living body — is Christ — Col. 2:17.

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<sup>1</sup> The New Testament is the Christian's only authority. Sweeney's Serm. p. 117, Ed. 1893.

Con. — But the New Testament does not speak of sinfulness in children.

Pro. — It speaks of it just as plainly as the Old Testament. In Romans 5:12 we read: Therefore, as through one man (Adam) sin entered the world, and death through sin, so death passed unto all men, for all have sinned. This passage says:

1. Sin came into the world by one man.
2. Death came through or on account of sin into the world.
3. That all must die because death occurs where sin is found. The only proper conclusion that can follow is: Death comes also upon children because they are sinners by nature.

Con. — It looks as though you are right. Is there any other place in the New Testament that makes such claims?

Pro. — I should say so. In John 3:6 Christ Himself says: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Here flesh stands in opposition to spirit, i. e. sinfulness against holiness. Such flesh cannot inherit the kingdom of God — 1 Cor. 15:50 — unless it is regenerated of the Spirit. "Born of the flesh is flesh" means in other words: like begets like. Do you deny that children inherit the physical and mental characteristics of their parents?

Con. — No, it is only too true.

Pro. — Well, in the same manner they inherit also the moral defects of their parents. This we can prove even from pure human reason. If you deny this, then your idea of morality is far below that of heathen thinkers and writers.

Con. — I would like to see the proof for this.

Pro. — Here it is: "Sinning is common and inborn to all." Thucyd., v. iii. "In all, as soon as they are born, is

already mixed a part of evil. The evil passions are born into man, and they do not enter into him from without first." — Plut. "No one is born without moral defects." — Horace Sat. v. i. "As soon as we come to the light of the world (i. e. born) we live and move in all kinds of depravity." — Cicero, Tuscul. 3, 1. These heathens surely represent the voice of human reason. Still the Word of God is always the only authority for me.

Con. — How was this general sinfulness brought about?

Pro. — Gen. 2:17 we read: "For in the day that thou eatest thereof, thou shalt surely die." Adam did transgress this commandment, hence the full force of the punishment came upon him — that is he died the very day when he transgressed. But how? Not physically at once, as that would have wiped out humanity. But the germ of physical death was in him from that very time, every day bringing him nearer to his grave. And spiritually he died at once; and this spiritual death consisted in the loss of his holiness and perfection, in the loss of his purity and sinless nature; or in one word: He lost the image of God in which he was created, and in consequence was separated from God, the source of all true life, until he returned to God in true repentance, and thus was regenerated to true spiritual life. He was now flesh, as Christ calls it, and all his descendants are by nature such flesh. This doctrine, as you see, is taught by the inspired writers of the Old and New Testaments, and by Christ Himself, and is corroborated by the voice of human reason.

Con. — But did not Tertullian, in the second century, reject infant baptism because they are free from original sin.

Pro. — Any one who claims this either does not know



Tertullian or intentionally makes a false statement. Here are his own words: "*Tradux animae, (sicut) tradux peccati. Malum animae: — ex vitio originis naturale quodam modo; nam naturae corruptio alia natura est.*" — *De an. 41, 16.* i. e. Sin is transmitted like the soul. The evil of the soul — from original sin in a certain sense natural for the corruption of nature is a different nature. Whenever the church fathers speak of innocent children they mean just what we mean, viz: they are innocent of sins committed by thoughts, words and deeds, but never do they speak of them as being free from the germ of sin in their nature.<sup>2</sup>

Now as baptism is the washing of regeneration, Tit. 3: 5, and as children are flesh, i. e. sinners by nature, and no one can enter into the kingdom of heaven unless he is regenerated—John 3: 5—therefore children are entitled subjects for baptism.

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<sup>2</sup> Tertullian says: "Quid festinat innocens aetas ad remissionem peccatorum?" The anabaptists translate this *innocens aetas* with *guiltless age* and then construe *guiltless age* to mean *sinless nature*.

Why not use the word in English translation, viz: "Why hastens the innocent age to the forgiveness of sins?" *Guiltless age* is not the equivalent for *sinless nature*.

## CHAPTER V.

### THE SACRAMENT OF BAPTISM.



RO.—Baptism is a Sacrament, Mr. Con.; but it seems to me you don't understand what that means.

Con.—Well, tell me what is a sacrament?

Pro.—A sacrament is a special institution of Christ, by and through which he communicates to us, by the use of external means, heavenly blessings and to which He adds a special promise. Hence a sacrament consists of heavenly and earthly things, of visible and invisible things, or in other words, it consists of form and substance.

Con.—But faith belongs to it, does it not?

Pro.—A sacrament is not based on our faith, but our faith is based on the sacrament, Rom. 3: 3. Faith is necessary only for the salutary use of the sacrament. The Fifteenth Amendment of the U. S. Const., for instance, is based on its own inner justice, and not upon the universal consent of the American people. It stands upon its own merit. So also a sacrament.

Con.—How do the words of the institution of baptism read?

Pro.—We find them in Matthew 28: 19, and literally they read thus: Going therefore disciple (not teach) all the nations baptizing them in the name of the Father and of the Son and of the Holy Spirit. And now follows in the next verse: Teaching them to observe all things, etc. Faith is not at all mentioned here as a constituent factor.

Con.—But Mark 16: 16 says: He that believeth and is baptized, etc.

Pro.—But this is no command of baptism. It reads thus: Go ye into the world and preach the gospel to every creature. This is a command to preach the gospel. Now the result of this general preaching is pointed out, viz: He that is a believer and a baptized one, as some authors properly translate it, shall be saved, but he that disbelieveth (though he is baptized) shall be condemned. Moreover, no Lutheran denies that in an adult, who can be taught the Word of God, faith should properly precede baptism; but in the case of infants baptism is the only means of grace that can be used to bring them to faith. And Matthew 28 proves that teaching must not, viz. with infants, precede baptism, but may follow it.<sup>1</sup>

Con.—You said Christ added a special promise to the sacraments. What is the promise in baptism?

Pro.—The remission of sins and the gift of the Holy Ghost—Acts 2: 38. And this promise is also for the children.—Acts 2: 39.

Con.—But do we not read—I Cor. 7: 14, that children are clean and holy? Therefore they do not need such promise.

Pro.—I Cor. 7: 14 cannot and does not contradict Christ's own words, viz. That which is born of the flesh is flesh.—John 3: 6. Hear the whole passage: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband (brother); else were your children unclean, but now they are holy.

Note 1—Paul here speaks of matrimony between a

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<sup>1</sup> The Baptists consider Acts 8:37 a stronghold in favor of their view, viz: that faith must *always* precede baptism. But critical research concerning this passage is against them.

heathen and a Christian, between a believer and an unbeliever.

2—He points out the difference between such a matrimony and that where both parties are heathens. In the latter case all children are unclean, i. e. are not within the Church, and should not be baptized before either their parents, at least one of them, have become Christians, or some other Christian vouches for their subsequent instruction in the Gospel truth; for baptism and teaching must go together. Age determines which of the two is to precede.

3—He says the unbelieving part is sanctified in such a state of matrimony, not per se, as that would set aside Christ's atonement. This sanctifying is done by the wholesome influence of the believing part on the unbelieving part.

4—In view of the fact that the children have either a believing father or a believing mother they are entitled to the promise spoken of Acts 2: 39, Genesis 17: 7, and to baptism. Under such circumstances and conditions there is a difference between these children and purely heathen children, viz: they are holy, not in themselves or per se, but in view of the special promise. If you claim that such children are sinless and without moral defects per se, then you must also claim that Paul teaches in this passage that a heathen is sanctified, hence holy, just because he is married to a Christian.

Con.—You say a sacrament consists of heavenly and earthly things. What do you mean by that?

Pro.—By heavenly things I mean 'the Word of God and its special blessings, and by earthly things I mean bread and wine in the Lord's Supper, and water in baptism. The earthly elements are the vehicles in, by and through which the heavenly things are offered, conveyed and sealed



to us by the Holy Ghost. The earthly things are the form, the heavenly things the substance.

Con.—Is the form always binding?

Pro.—By no means, as far as unessential details are concerned. If Christ and the Apostles had finally and firmly fixed the form of baptism in this sense, the result would be: 1. That the New Testament Church would be subjected to rigid ceremonial laws like in the Old Covenant. But now we are free from such formalities.—Col. 2: 16.

2. That it must be observed at any time and at any place on earth, in the most frigid zones as well as in the warmer climates, which is impossible.

Con.—Why then did Luther and other great theologians insist on immersion as the form of baptism?

Pro.—Luther never insisted on immersion. If so, why did he not practice it himself? Nor did his immediate pupils practice it. When Luther speaks of the mere rite, form and mode of baptism then he says, it *may*, not that it absolutely should and must be done that way. And so it is with other theologians. Luther says: Baptism works forgiveness of sins, delivers from death and the devil, etc. And he answers the question: How can water do such great things? thus: It is *not* the water indeed that does them, but the Word of God in and with the water, etc.—Luther's Catechism.

Con.—But according to Romans 6:4 we must be buried with Christ in baptism.

Pro.—Every immersionist admits that this passage must be taken figuratively and not literally, otherwise we must actually die in baptism. Paul himself explains this figurative burial, viz: that the body of sin might be done away (verse 6), and that we might walk in newness of life (verse 4). It means to put off the old man (Eph. 4:

22), and to put on Christ (Gal. 3: 27). He calls this burial the *homoioma*, i. e. resemblance of Christ's death. Moreover, Christ was not buried down into the earth, nor was He covered with earth.

Con.—One more question. When the Apostles baptized entire households, did that include children also?

Pro.—If any were there, most certainly. And the probability is that there were. Every impartial theologian understands it so. In Acts 16: 33 we read: *and all his*, instead of household. When households have been baptized it means also children, or it would have been mentioned that it indicated something else. The burden of proof, that the words: Baptized households, etc., do not include children, rests on those who deny it.

The whole tendency of the Scriptures upholds infant baptism. The ancient tombstones proclaim it. It has the unquestionable testimony of the earliest Christian writers from the days of the Apostles down to the fourth century, viz: Irenæus, Origen, Justin, Cyprian, Ambrose, Chrysostom, Clement, Augustine and also Tertullian, who favored a postponing of baptism, not because infants are sinless, else he would not claim that sin is transmitted like the soul; but because sins, as he thought, could be more easily forgiven before than after baptism. He advised the unmarried to put off baptism until they could be chaste. Surely no one would second his motion. Immersion is losing ground from day to day. Many former immersionists have returned to pouring or sprinkling, many of them use both modes, sprinkling and immersion. They are split into numberless factions. Just now it is reported from Cleveland, Ohio, that a whole congregation, called Disciples, resolved no longer to insist on immersion. The seventy-five millions of Lutherans throughout the world, and millions of

other Christians do not practice immersion. Away with the yoke of dead formalism which neither our fathers nor we are able to bear.—Acts 15: 10. Away with a baptism that is but a mere sign. Bring the children to Christ like the mothers of old, that He may bless them in baptism, and despise them not,—Matthew 18: 10; Be sprinkled from an evil conscience, Hebrews 10: 22.

## CHAPTER VI.

### HISTORY OF INFANT BAPTISM.



QUESTION: Have we any writings of the Apostolic fathers from the first to the third century, showing that baptism was a special subject for discussion among them?

Answer: We have not. There was evidently no special cause for such discussion.

Q. Did they ever mention baptism?

A. They did, but only by way of comment.

Q. Do their comments and notes show that they considered baptism of great importance?

A. Indeed they do. Hermas,<sup>1</sup> mentioned and greeted by Paul, Rom. 16: 14, and Clement<sup>2</sup> of Alexandria, A. D. 100, held, that even the departed faithful in the Old Covenant were baptized after death in Christ's name before their souls could enter into the kingdom of heaven.

Q. What does this prove?

A. If they believed that even the dead needed baptism, they would assuredly not deny baptism to the living. They would certainly not permit a child to die without baptism.

Q. What do they say of infant baptism?

A. 1. Clement of Alexandria says: If it (the seal

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<sup>1</sup> Past. cap. 16.

<sup>2</sup> Strom. vol. II, cap. 9.



ring) shows the figure of a fish, then we are reminded of the Apostles and of infants being taken out of the (baptismal) water.

2. Justin<sup>3</sup> the martyr, A. D. 105, says: Many persons sixty and seventy years old still remained, being not corrupted, who from their childhood on were made disciples of Christ. The words "were made disciples" point to Matt. 28: 19. They were made disciples by baptism in their infancy.

3. Irenæus,<sup>4</sup> A. D. 130, says: Christ came to save all. I say *all*, who through Him are regenerated in God, babes and infants, youths and young men as well as the aged. He therefore passed through every age, becoming an infant for infants, thus sanctifying them, etc.

If babes and infants are to be regenerated, this can not be done by teaching them, as they are not able to understand it. Nor can it be done by Christ's example, viz. becoming an infant for infants. If by Christ's example children are saved, then all the world would be saved, and baptism would be unnecessary not only for infants, but also for adults. The only means of regenerating them is baptism.

And that this is the true meaning of Irenæus' language is evident from the fact that he calls baptism the "spiritual circumcision," which, he says, "*all* should receive alike." Again he says: When Christ gave to the Apostles the power of regeneration in God He said to them: Go and make disciples of all nations baptizing them. This shows plainly that by the word regeneration Irenæus means baptism. Neander says of Irenæus: Regeneration and baptism are according to Irenæus closely connected, and with

<sup>3</sup> Apol. I., cap. 15.

<sup>4</sup> Contr. Heres. vol. II., cap. 22.

his reference to the age of sucklings one can hardly understand by regeneration anything else than baptism. Ch. Hist. vol. I, p. 363.

4. Tertullian,<sup>5</sup> born A. D. 160, held that it would be more expedient to delay the baptism of infants. Now if infant baptism had not been a long-known and widely practiced rule already in his time, he could not have advised the postponing of it. However in other places of his writings he upholds infant baptism.

5. Origen,<sup>6</sup> A. D. 185, the superior of Tertullian in every respect, most decidedly rejected Tertullian's view. He states that infant baptism was practiced by the Apostles, and that the Church from the beginning down to his day and time observed it as an Apostolic rule and practice. And no one, not even Tertullian, dared to contradict Origen's statement, which surely would have been the case if infant baptism had *then* been newly introduced. Origen also says: Every one, even if he lives but one day, is polluted by sin, and therefore must be cleansed by baptism.

6. Cyprian,<sup>7</sup> A. D. 200. He lived in the city of Carthage, where a church council was held in 255, at which sixty-six bishops were present. A country preacher, Fidus by name, raised the question whether infants should be baptized the second or third day after birth, or whether baptism should be delayed till the eighth day after birth. Cyprian, the president of this council, answered Fidus in writing, stating that the council unanimously resolved that no one should be deprived of baptism immediately after being born.

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<sup>5</sup> De anima 40, De bapt. 18.

<sup>6</sup> Homil. V., de Rom.

<sup>7</sup> Epist. ad Fid. 59.

7. Hippolytus,<sup>8</sup> A. D. 238, says: The Apostles preached the new birth through the washing of regeneration, which is for *all men*. And of John the Baptist he says: He was the forerunner of Christ from his mother's womb on, that he might show the sucklings, coming from their mothers' wombs, the new birth by the Holy Spirit, etc. This new birth means nothing else than regeneration by baptism.

8. Mani the Persian,<sup>9</sup> put to death on account of his heresy A. D. 276. He pointed the Persians to the fact that they baptized their children, by which they showed their belief in the corruption of human nature. From this statement of the father of the Manichæans we learn that infants were baptized also by Persian Christians at that time.

Q. Are there any other documents proving that infants were baptized in the third century?

A. We have the so-called Apostolic Constitutions<sup>10</sup> compiled partly before the close of the third century.

Q. What do they say?

A. Baptize also your new-born babes and bring them up in the nurture and admonition of the Lord, who says: Suffer the little ones to come to me, and forbid them not; for of such is the kingdom of heaven.

We also have the report of the church council of Elvira<sup>11</sup> in Spain held A. D. 305.

Q. What does it say?

A. Whenever the apostates return to the Church, then their infants shall also unhesitatingly be received into the

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<sup>8</sup> Ed. Largarde's p. 21.

<sup>9</sup> Neander Cr. Hist. vol. I., p. 561.

<sup>10</sup> VI., cap. 5.

<sup>11</sup> Canon 22.

Church (by baptism) because they did not sin by their own impulse.

This ends the chain of testimony for infant baptism from the Apostles down to the third century. These testimonies are from persons living at different times and in different parts of the world.

From the third century on to the twelfth it was so universally practiced that it simply tolerated no opposition. In the twelfth century a small sect opposed it; but they together with their opposition soon disappeared. The next opposition was made by the Anabaptists in the days of Martin Luther. History presents also the remarkable fact that not a single case can be pointed out where an adult, born of Christian parents, has been baptized during the first three centuries. This silence, however, speaks volumes against Baptists and Immersionists. Nor can a single instance be referred to during these early centuries where a person, baptized in infancy, has been rebaptized. And it is also an unquestionable fact that not a single one of the fathers during the first three centuries ever made the statement, that infants need not be baptized or that they are saved without baptism, just because they are born of Christian parents. Indeed, there were no Baptists or Antipedobaptists in the early Christian centuries. They are entirely cut off from that period of the Christian Church.



## CHAPTER VII.



### HISTORY OF INFANT BAPTISM FROM THE THIRD TO THE PRESENT CENTURY.



THE Antipedobaptists conclude from Tertulian's peculiar reasons for postponing the baptism of infants, that prior to his time, i. e., during the first two centuries, infant baptism was never practiced. This conclusion would have some weighty support, had any one of the apostolic fathers before Tertullian written a special work on baptism, in which not a line could be found on infant baptism. But such is not the case.

Conditions and circumstances of the church at that early period very naturally directed attention more to adult than to infant baptism. The very nature and character of infant baptism is to plant and to preserve Christianity within the bounds of the church, whilst the object of adult baptism is to spread the church among the nations of the earth. The former deals with material already acquired by the church, the latter aims to add new material to the church from without. The great aim and object during these early centuries was to establish new Christian families, to organize new Christian congregations, to convert the Jews and Gentiles surrounding the church, and this great missionary work and activity made, as a matter of course, adult baptism more conspicuous than infant baptism. Hence the very first records of baptism naturally referred chiefly to

adult baptism, as the existence of adult converts was absolutely necessary before we could expect the practice of infant baptism.

As the apparent silence concerning infant baptism before Tertullian furnishes no ground whatever for the claim of its non-existence, much less can his view on baptism be construed against infant baptism. All that Tertullian says on the subject in his *De baptismo*, cap. 1, 5, 13 and 18, and in his *De anima*, cap. 40 and 41 simply confirms infant baptism. "Tertullian taught hereditary sin and guilt," says the well-known church historian, Philip Schaff; and this doctrine necessarily implies infant baptism. History teaches us the fact, that whoever denied hereditary sin, also rejected infant baptism, and *vice versa*.

Nevertheless Baptists, Campbellites or Disciples, and other opponents of infant baptism constantly refer to Tertullian as the great champion of their cause. However, they cannot produce one single sentence from all his writings reading: *Infant baptism is a nullity, is absolutely unnecessary and against the Scriptures*. On the contrary, we can point them to words from Tertullian like these: *Nos pisciculi secundum Ἰησοῦν nostrum Jesum Christum in aqua nascimur*, etc.<sup>1</sup> If this statement does not refer to infant regeneration in the baptismal water, then it means nothing at all.

The advice of Tertullian to delay infant baptism, did not in the least disturb the church in her practicing it, and

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<sup>1</sup> Concerning the ἰχθύς the author refers to the Greek expression Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ i. e. Jesus Christ, God's Son, Savior. The initials of the four words form the word ἰχθύς, which means a fish, hence the metaphorical expression. Transl.: We little fish (i. e. we as infants) are born in the water according to our Fish, Jesus Christ, etc. *De baptismo*, cap. 1.

he, in this respect, stands absolutely alone and forsaken by all the church fathers before him, as well as by those that followed him. The claim of Antipedobaptists that infant baptism originated in the so-called corrupted church of Carthage in Africa during the third century, is contradicted by the fact that the testimonies in favor of infant baptism from Clement, Justin the martyr, Irenæus, Tertullian, Origen, Cyprian, Hippolytus and Mani come from Italy, Spain, Greece, Egypt, and Persia, hence from every locality where the church existed at that time.

It was customary during the fourth century to baptize only at the Easter season and at Pentecost, at which times great multitudes of infants were baptized. However, Bishop Siricius of Rome ordered, in his *Epist. ad Himer.*, that infants who could not yet speak should be baptized without waiting till the Easter season.

Also Ambrose<sup>2</sup> speaks of the custom of baptizing large numbers of infants during the Easter season, comparing the voices of infants most beautifully with the bleating of little lambs among the flock of sheep.

Chrysostum,<sup>3</sup> a Greek father, who flourished at the close of the fourth century, says: But our circumcision, I mean baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit; and it has no determinate time as that had, but one that is in the very beginning of his life, or one who is in the middle of it, or one that is in his old age, may receive this circumcision made without hands.

The same father says again: Therefore the church universal everywhere claims, that infants must be baptized

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<sup>2</sup> See his "Myster. Pasch.", cap. 5.

<sup>3</sup> Homil. 40, in Genes.

on account of original sin.—Let us by no means consider indifferent, what the holy church throughout the world observes uniformly with respect to those who shall be baptized, be they infants or young men.<sup>4</sup>

Most decidedly is infant baptism defended by St. Augustine,<sup>5</sup> who lived a little more than three hundred years after the death of the last Apostle. The custom of the church, he says, according to which children are to be baptized, is in no way to be despised nor considered useless; it would deserve not the least attention were it not an Apostolic institution.

In reference to those who denied original sin in man, viz., Pelagius, Coelestine, etc., Augustine<sup>6</sup> says: As they admit themselves that infants ought to be baptized, not being able to go against the commission of the church transmitted to her without a doubt by the Lord and the Apostles, they must also admit that infants are in need of the Redeemer's gift of grace.

Jerome,<sup>†</sup> A. D. 420, answers the question, Why sucklings (*infantuli*) should be baptized, thus: By baptism an infant is made free from the Adamic bond of sin.<sup>7</sup>

Antipedobaptists may ask the question: Why was not Augustine baptized till he was nearly 33 years old? And why were Chrysostom and Gregory of Nyssa, and the Emperor Constantine not baptized in their infancy, inasmuch as the first three had such pious mothers, viz. Monica, Nonna and Anthusa?

We answer, that we must bear in mind that since the church in the fourth century attained to worldly rule and

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<sup>4</sup> Serm. de Adam. et Ev.

<sup>5</sup> De Genes. vol. X., cap. 23.

<sup>6</sup> De baptismo inf. vol. I., cap. 39.

<sup>7</sup> Contra Pelag. vol. III.



power by the Emperor Constantine, worldliness and superstition also crept into the church, which threatened to corrupt also the sacrament of baptism. There was a revival of Tertullian's idea concerning baptism, viz. that it would remove at once all sinfulness even of the most hardened sinner; that after baptism sins could scarcely be forgiven; that as long as one could not subdue his lustful passions he should delay baptism; and that mortal sins could not at all be forgiven after baptism, etc. Such a view of baptism undoubtedly influenced the Emperor Constantine to delay his baptism till his last illness. Others again looked upon the sacrament of baptism with such holy reverence and fear, that they dared not to approach the same until they had attained to a certain high degree of piety. It occurred frequently that one of the parents, being a heathen, as in the case of Augustine, would not consent to having the child baptized. Holy reverence and fear in regard to baptism may also have caused these pious mothers not to bring their infant sons to baptism. But these men deeply deplored the fact of having been deprived of baptism in their infancy. Augustine<sup>8</sup> exclaims: I would like to know, my God, why baptism was withheld from me when I was a child; whether it was for my benefit that I was permitted to go on in sin. Even to this day we often hear them say of this or that child: Let him do whatever he pleases, he is not yet baptized.

To an anxious mother Gregory<sup>9</sup> says: Let not the evil in thy child have any room; let him be sanctified from the cradle on and dedicated to the Holy Ghost. Fearest thou to grant the child the divine seal (baptism) on ac-

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<sup>8</sup> Confess. vol. I., cap. ii.

<sup>9</sup> Oratio 40.

count of nature's weakness? What a narrow-hearted mother thou art, and how little of faith! Hannah vowed to dedicate her Samuel to God even before he was born. Instead of fearing human weakness, she trusted in the power of God.

Is the child born, says Chrysostom,<sup>10</sup> then follow the example of Hannah; she brought her son immediately after birth into the temple. And again he deplores the fact that so many in his day leave their servants, wives, and children unbaptized.<sup>11</sup>

However, this state of affairs did not continue very long, and while it lasted, infants were nevertheless constantly baptized, especially those that were in danger of dying. This fact is established by the inscriptions on the tombstones in the catacombs, one of which for instance reads thus:

*Aristo,<sup>12</sup> an innocent boy,  
lived eight months; he was  
baptized and died June 4,  
A. D. 389.*

Mr. Koebner, a Baptist writer, claims that the sects known as Donatists and Novatians in the beginning of the fourth century were Baptists, but his object evidently is to deceive, and not to state facts. We want facts, and nothing but facts. And the facts in this case are as follows, as can be seen from any reliable Church History: The Donatists as well as the Novatians considered themselves the only pure and true church on earth. For this reason

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<sup>10</sup> Homil. 21, Eph. 6:4.

<sup>11</sup> Homil. 8, Eph. 4:1.

<sup>12</sup> Aringhi's Subter. Rome. vol. II., chap. 20.

they did not recognize baptism as genuine if it had been administered by others, and those coming to them from other churches were rebaptized. But they baptized their own children, as the resolutions adopted by several African church councils plainly show. One of which even rejects the Pelagian view that infants are free from original sin.<sup>13</sup>

The controversy between Augustine and Pelagius most positively substantiates the fact that infant baptism was the universal rule of the church not only in their time, but also in all the preceding centuries up to the days of the Apostles. Augustine, holding the doctrine of original sin, asked Pelagius, who denied this doctrine, the question: Why are infants baptized for the remission of sins, if they have no sins? No doubt Augustine expected of Pelagius, if he would be consistent, a denial of infant baptism. However, Pelagius answered: Baptism ought to be administered to infants with the same sacramental words which are used in case of an adult person. Men slander me as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretics, who denied baptism to infants. For who can be so impious as to hinder infants from being baptized and born again in Christ, etc. To this Augustine replies: Since they (the Pelagians) grant that infants must be baptized, as not being able to resist the authority of the whole church, which was doubtless delivered by our Lord and His Apostles, they must also grant that they (the infants) stand in need of the benefits of the Mediator; that being offered by the sacrament and by the charity of the faithful, being thus incorporated into Christ's body, they may be reconciled to God.

Repeatedly Augustine states that infant baptism is an

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<sup>13</sup> See the "African Church Council" A. D. 430.

Apostolic rule and practice, and that this rule was observed throughout all Christendom.<sup>14</sup>

Here then we see two men, Augustine and Pelagius, who were beyond a doubt among the most able, thorough and learned men in their time throughout the whole world. The former was as familiar with the writings and history of the church as any man in his day, and as any of the distinguished fathers that lived before him. The latter also was a man of vast learning and ability, who had the advantage of having traveled over the greatest part of the Christian world, and hence knew the custom and practice of the church from personal observation. And both of these men most solemnly declare, about three hundred years after the last Apostle, that infant baptism was practiced during the entire existence of the church, from her very beginning, and that they *never* saw or heard of any one, not even of the most impious heretics, who denied the baptism of infants. Situated and informed as these men were, it is impossible that they should have been mistaken. To suppose that between their time and that of the Apostles infant baptism was introduced as an unwarranted innovation, as the Antipedobaptists claim, and that these men should have never heard or read about the change from adult to infant baptism — this is simply incredible, and no one can believe it without making a sacrifice of all historical facts upon the altar of prejudice.

The only opponents of infant as well as adult baptism, were the Manichæans in the third and fourth centuries, the Cathari in the twelfth, and the Paulicians in the seventh century, and Mr. Koebner does not hesitate to call them Baptists in order to find the missing link between the Bap-

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<sup>14</sup> See "Wall's Hist. of Inf. Bapt."



tists and the Apostles. And the same sad mistake is made when the majority of the Gnostics are called Baptists. All these sects rejected any kind of water baptism, believing in spiritual baptism only, like our modern Quakers. And from this spiritual baptism they did not exclude their children.

From the fourth to the twelfth century there was actually no opposition to infant baptism; but at this time a certain Peter de Bruis opposed infant baptism upon the ground that infants were not capable of salvation, because salvation could be obtained only by submitting to a course of rigorous self-denial. He and his adherents held that those who died in infancy were unfit for heaven; otherwise they would have been permitted to live in order to practice self-denial. But the Waldenses, who are sometimes mixed up with the followers of Peter, constantly held the doctrine of infant baptism, and it is a gross perversion of historical facts to number the Petrobrusians among the Waldenses. From their Confession of Faith as handed down from father to son many centuries before the Reformation by Luther, it is plainly evident that the Waldenses practiced infant baptism. In spite of this fact Mr. William Jones, a Baptist, claims in his history of the Waldenses that they were Baptists. But he carefully omits all their documents in which they speak of infant baptism. Nothing can be gained by such dishonesty.

From letters of Pope Innocent III, A. D. 1212, we learn the following: A delegation of Waldenses was sent to him to bring about a reconciliation with the church of Rome, and concerning baptism it was demanded of them to revoke their view that a mean and corrupted priest could not administer the sacrament of baptism rightly and efficaciously. To this they agreed, stating that the corruption

of a bishop or priest could invalidate neither the *baptism of sucklings*, nor the Lord's Supper.<sup>15</sup>

That every so-called Waldensian document prior to the father of this religious body, viz. Peter Waldo, is a base perversion of historical facts, is most thoroughly proven by Gieseler.<sup>16</sup>

Baptism is administered, say the Waldenses, in a full congregation of the faithful, to the end that he who is received into the church may be reputed and held of all as a Christian brother, and that all the congregation may pray for him that he may be a Christian at heart as he is outwardly esteemed a Christian. And it is for this cause that we present our children in baptism, which ought to be done by those to whom the children are most closely related, such as their parents or those to whom God has given this charity.<sup>17</sup>

For many centuries their children were baptized by priests of the Roman church, and then it often occurred, that they would delay the baptism of their little ones because they objected to the peculiar ceremonies observed by the Roman church, viz. exorcism, breathing on the child, making the sign of the cross upon the forehead, the salt put into the mouth, the spittle, the unction of the breast, etc. Another reason for postponing baptism was this: Their own pastors, whom they called Barbes, were often abroad traveling in the service of their church; and as they were often absent for a long time, they could not have their infants baptized whenever they desired.<sup>18</sup>

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<sup>15</sup> Epist. Innoc. III., vol. XI., ep. 196.

<sup>16</sup> See "Gieseler's Church Hist." vol. II., § 86, 3d. ed.

<sup>17</sup> See "Léger" vol. I., chap. 12.

<sup>18</sup> See "Paul Perrin's Hist. of the Doctr. of the Waldenses."

It is furthermore a well-known fact that the Waldenses held and practiced the Seven Sacraments as taught by the church of Rome. But that infant baptism is numbered as the very first one in this church is evident from the following language:

Si quis dixerit, sacramenta novæ legis non fuisse omnia a I. C. D. N. instituta, aut essẽ plura vel pauciora quam septem, videlicet: Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium; aut etiam aliquod horum septem non esse vere et proprie Sacramentum: anathema sit.<sup>19</sup>

Indeed one of the Waldensian documents is entitled The Seven Sacraments.<sup>20</sup>

A. D. 1530 Morel, a Waldensian preacher, wrote Bucer and Oecolampadius as follows: Concerning this matter, viz. Seven Sacraments, I perceive we have erred up till now, believing that there were more than two sacraments. It appears, says Muston,<sup>21</sup> that the Barbes did not (always) administer baptism to infants; in this respect they (the Waldenses) observed the rules of the Roman church. The facts in the case are that about twenty-nine out of thirty of the Waldenses were Pedobaptists, and that insignificant minority delayed or opposed infant baptism for reasons held by none of our modern Antipedobaptists.

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<sup>19</sup> Concil. Trid. sess. VII. Whosoever says, that the sacraments of the new covenant have not all been instituted by our Lord Jesus Christ, or that there be more or less than seven, viz: Baptism, Confirmation, Lord's Supper, Penitence, Extreme Unction, Ordination and Matrimony; or that any one of these seven be not a real and true sacrament: let him be accursed.

<sup>20</sup> See "Herzog," p. 307.

<sup>21</sup> Muston's Hist. of the Waldenses, p. 373. The author himself was a member of this body.



Immediately after the Reformation the Waldenses sought intercourse with the Reformed churches of France and Geneva, with whom they communed and called them brethren in the Lord. But all these churches practiced infant baptism. Such intercourse would have been impossible, had the Waldenses been opponents of infant baptism.

It is also a forging of facts when Koebner and other Baptists claim, that the followers of John Wiclif and of John Hus, and the Bohemian Brethren, were enemies of infant baptism.

The church councils that condemned Wiclif and Hus nowhere mention such a heresy, which surely would be the case had they been guilty of it. Wiclif held that infants dying before it is at all possible to baptize them, were not lost. And there are many even in our day who hold the same view upon the ground that, although God has bound men to the sacrament of baptism, yet He Himself is not bound to it. But no one is at liberty to reject the sacrament for that reason. It would be just as proper to reject all means for sustaining physical life to which God has bound us, because God can sustain human life without the use of such means. A rule can have an exception, but the exception can never serve as a general rule.

Wiclif's own words on the subject are these: Suppose an infant of Christians is brought into the church to be baptized *according to the rule of Christ*, but in spite of all pious intentions on the part of the congregation there were a lack of water and other requirements, and meanwhile the infant would die according to God's will, then it seems to me strange to hold that such a child is damned, as neither the infant nor the congregation committed anything damnable.<sup>22</sup>

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<sup>22</sup> See Wiclif's Trialo. cap. ii.



And again he says: Nevertheless we are firmly convinced, that infants properly baptized with water also receive the third baptism, viz. that of the Spirit, as they already obtained the baptismal grace.<sup>23</sup>

As to John Hus, we hear him say: What authority is there for the son being cursed on account of a father's sin? or a child newly born in a home placed under the ban, so that no one dares to rescue him with the washing of regeneration when in danger of death? May these words of St. Augustine be meditated upon by the priests, who on account of one single person often pronounce the ban over a whole innocent congregation . . . and thus deprive God's people of the use of the sacraments, and often little children of baptism. He commits a greater sin through whose fault the soul of an infant departs from the body without baptism, than he who forces many innocent persons out of the lap of the church and murders them.<sup>24</sup>

Surely this is not the language of an Antipedobaptist.

Concerning the strictest followers of Hus, the so-called Taborites, we have this statement: Of the sacraments of the church they accept baptism and the Lord's Supper.<sup>25</sup> That the Calixtinians also baptized their children is an established fact. The Bohemian Brethren organized themselves from the best element of the Taborites, and this fact is per se sufficient proof that they observed infant baptism. In A. D. 1508 they presented their Confession of Faith to the Bohemian king Wladislaw, in which it is stated: Our confession concerning baptism pertains also to children, who must be baptized according to the *ordinance of the Apostles*.

<sup>23</sup> He speaks of three baptisms, one of water, one of blood and fire and one of the Spirit. Trialo. cap. 12.

<sup>24</sup> See his De Eccl. cap. 23.

<sup>25</sup> Aeneas Sylvius. Epist. vol. I., p. 130.

In later years they sent a delegation to Luther presenting to him their catechism, and Luther answers them in a friendly writing thus: Baptism is also rightly observed among you.<sup>26</sup>

From all these historical facts it is evident beyond a doubt, that infant baptism was practiced by the church from the Apostles down to the sixteenth century, when we meet the Anabaptists in Germany and elsewhere.

And here it is where we find the real and true ancestors of Baptists and all other opponents of infant baptism who believe in water baptism. True, they have in general a different spirit in our time; they have subdued the spirit of open rebellion and anarchism; but nevertheless they cannot deny their relationship to their sixteenth century ancestors.

To recapitulate: Infant baptism is typified by circumcision; Christ called the little ones unto Him and blessed them; Paul declares that the promise of grace and salvation belongs also to the children; the Apostles observed the custom of family baptism; we find it practiced in the days of Irenæus, Tertullian, Origen and Cyprian; we have the unanimous testimonies of two of the ablest and most distinguished men in the fourth century, viz. Augustine and Pelagius; with the exception of a few banished heretics we notice no opposition till the sixteenth century, and even here we hear the voice of the masses of the church: We will rather die than be deprived of infant baptism.<sup>27</sup> Surely, if the voice of the people has ever been the voice of God, then infant baptism is most strongly indorsed. And this powerful voice of the masses of God's people is heard

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<sup>26</sup> See Luther's *Vom Anbeten des Sacr.*

<sup>27</sup> Church Const. of Brunswick A. D. 1528.

throughout the world even to this day. The greatest religious denominations throughout the earth are believers in infant baptism. And in our own land the ratio of all denominations is about 21 to 3 in favor of infant baptism.

But if Antipedobaptists are right in claiming that infant baptism is but a corruption and a nullity, then it follows with absolute certainty that the institution of baptism was entirely lost from the Apostolic days to the sixteenth century. It also follows with the same certainty that God had no church on earth during all that period. Then the gates of hell did prevail against the church in spite of Christ's declaration to the contrary. Again, if the principle of Antipedobaptists be correct, then the sacrament of baptism can only be restored by a special divine revelation or miracle. If only rightly baptized persons are capable of administering true baptism to others, and if true baptism was entirely lost for so long a period, the result must be that at the present day there is no true baptism anywhere in the world. But the Lord and Head of the church would surely not permit His own holy institution to be entirely banished from His church. Indeed, the history of infant baptism has the imprint of divine benediction.

## CHAPTER VIII.



### BAPTISM IN PLACE OF CIRCUMCISION.



Y His own appointed means the Triune God desires to save all mankind, and these means are, as long as they are intended to exist as such, as unchangeable as the Lord God Himself. But this absolute unchangeable-

ness of the means of salvation, does not refer to every particular and unessential detail in the mode and manner of applying them to man, otherwise we would be deprived of the Christian liberty granted by the New Testament. And in reality the only means of salvation is the inspired, hence infallible, Word of God, which is presented visibly or sacramentally, and audibly. From this it follows, that the first man on earth as well as the last one that shall yet be born, are saved by the same appointed means. The very character of the means of salvation forces upon us the conclusion, that there is not, nor can be, an essential difference between the way of salvation of the Old Covenant and that of the New Testament.

Christ is all and in all, says the Apostle, and this applies to the Old Covenant as well as to the New. Col. 3:11. The Messiah that appeared in the flesh, must be the same that has been promised from of old. As to the application of the saving grace to man, God certainly is at liberty to use different means, modes and ways at different times. In the Old Testament God used circumcision to convey His



spiritual blessings to infants, and in the New Testament He uses baptism for the same purpose.

The most striking proof of the essential identity of circumcision and baptism is given in Col. 2:11, 12, where the Apostle speaks of baptism as the antitype of circumcision. Paul here argues against those who insisted upon the necessity of circumcision, that by means of baptism real, i. e. spiritual, circumcision is obtained; and this was really the only satisfactory reason for the Jews to desist from circumcising their children and to baptize them. Thus the spiritual covenant blessings were secured by baptism to them and to their infants. But from this it follows with absolute certainty, that infants must be baptized instead of circumcised. Indeed, this argument of Paul establishes the fact, that baptism has taken the place of circumcision. And this baptism circumcises us in Christ, being a circumcision made without hands.

Circumcision was instituted when God made His covenant with Abraham, Gen. 17:1-13: I am the Almighty God; walk before Me, and be thou perfect. These are the solemn words by which God announces the covenant to be made with Abraham, and they indicate the high and holy character of the covenant. Indeed, they are the very keynotes of the entire covenant, and well has it been said that the entire Law and Gospel are implied in these few sacred words. Surely, a covenant that conveyed nothing more than temporal advances, such as the possession of the land of Canaan, being not larger than 180 miles in length, 90 miles in breadth at the south end and 40 miles at the northern limits, would not have been announced by Jehovah in such a solemn manner. The almighty of God, Maker of heaven and earth, the eternal King of Glory, appears unto Abraham, a weak, sinful human being. *Walk before Me,*

says Jehovah. Let thy thoughts, words, and deeds be pure and holy; walk in My ways and keep My commandments; walk in the light of My countenance by faith, and trust in Me. *Be thou perfect* — as I am perfect; be thou holy as I am holy, thou and thy seed after thee. How sublime and solemn are these injunctions! This solemn announcement, this new revelation of God's grace and the greatness and firmness of His promises caused Abraham to fall down before Jehovah upon his face. And the promises are these:

1. God will multiply Abraham, i. e. he shall become the father of many nations.
2. Kings shall come out of Abraham.
3. Jehovah will be a God to Abraham and his seed.
4. God will give to Abraham and his seed the land of Canaan for an everlasting possession.
5. This covenant shall be an everlasting one.

Then Abraham received, as it were, an infallible seal of these promises in the changing of his name from Abram to Abraham.<sup>1</sup> From this it is evident that the design of the covenant of circumcision chiefly pertained to spiritual blessings. History corroborates the fact that many great kings came from Abraham; and from the Scriptures we know that the King of kings, viz. Christ, came from Abraham according to the flesh. Yea, the entire royal priesthood, i. e. all true believers in Christ, are the spiritual seed of Abraham. And to this day is Jehovah a God to Abra-

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<sup>1</sup> Herodotus, a Greek historian who lived at least 1,000 years after Moses, claims that circumcision was practised by the Egyptians long before Abraham. But Artapanus speaks of a great difference between the practice of circumcision of the Egyptians and the Jews. However, it is evident from Gen. 17, that Abraham never knew of circumcision before it was revealed to him by Jehovah.

ham's seed, who will give us the heavenly land of Canaan as an everlasting heritage. And as to the Lord's covenant of grace it still stands firmly, yea, it cannot be broken.

The spiritual character of this covenant is plainly seen also from the many passages in the New Testament in reference to it. For circumcision verily profiteth, i. e. grants advantages—if thou keep the law; but if thou be a breaker of the law, thy circumcision has become a foreskin to thee. Rom. 2:25. Paul speaks here to such Jews, that had scarcely any hope of ever coming into the possession of the earthly Canaan, and yet he points them to the great advantages which their circumcision secures them, provided that they keep the law. What other advantages could he refer to than to the spiritual blessings?

Again, he says: What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the sayings of God, i. e. the revealed word of God. Rom. 3:1. 2. Certainly, in this statement nothing can be seen of a temporal blessing as an advantage or benefit of circumcision.

In Rom. 4:11 the Apostle says: And he received the sign of circumcision, a seal of the righteousness of the faith.

To call the seal of a covenant that conveyed temporal blessings only, such as the possession of the land of Canaan, a seal of the righteousness of faith, would certainly be entirely out of place.

Now I say that Jesus Christ has become a servant of circumcision for the truth of God, to confirm the promises made unto the fathers. Rom. 15:8. From this we see that Christ stands in close relation to circumcision; He was to confirm the promises of circumcision. Did He do that? If temporal blessings were the only promises bestowed by circumcision, then He did *not* confirm them. But if these



promises refer chiefly to spiritual blessings, then He has confirmed them to such an extent, that the gates of hell shall not prevail against them.

And Paul says: In whom also ye are circumcised with a circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ. Col. 2:11. And to the Ephesians Paul says: At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2:13. Why were they in such a miserable condition? Why were they without hope? Simply because they were alienated from the commonwealth or community of God's people; simply because they were strangers from the covenants of promise. And all this because they were not circumcised. Had they been circumcised, then they would have been members of that commonwealth; then they would not have been without Christ, nor would they have been without hope.

Such is the argument of the Apostle. And we again fail to see the force of the argument, if the covenant of circumcision includes none but earthly advantages, as the enemies of infant baptism claim. Indeed, the spiritual blessings of the covenant of circumcision have become through Christ a blessing to all the families of the earth. Circumcision granted the privilege of enjoying the grace of the Messiah; and this fact is recognized by Christ Himself when He says to Zacchæus: This day is salvation come to this house, forasmuch as he is also a son of Abraham. Luke 19:9. And Peter also acknowledges this fact, saying Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham: And in



thy seed shall all the kindreds of the earth be blessed. Acts 3:25. Paul says of the Jews or Israelites that to them pertaineth the adoption, i. e. the privilege of being reckoned the children of Abraham and of God, and the glory, and the covenants, and the giving of the law, and the service of God, and the promise. Rom. 9:4.

Beyond all doubt it is evident from what has been said above, that spiritual blessings were chiefly bestowed by circumcision. But if this be true, then the fact that infants also are capable of receiving spiritual blessings, is firmly established. Upon this ground Moses could say: And the Lord thy God will circumcise thine heart, and the heart of thy seed (children), to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. 30:6. Again the spiritual character of circumcision is indicated by the prophet saying: Circumcise yourselves to the Lord, and take away the foreskin of your heart. Jer. 4:4. God wanted to be Israel's God, and Israel should be His chosen people; and in order to accomplish this high and sacred object, the covenant of circumcision was made. And the conditions required were faith, and obedience to the law under which the circumcised were placed. Gal. 4:4.

Many of the opponents of infant baptism are aware of the fact that circumcision included something more than mere temporal blessings. But in order to uphold their opposition they boldly claim, that by the inauguration of the New Covenant the Old Covenant was entirely and in every respect set aside. They reject the Old Testament as being in no manner binding on us. It is a common phrase among them, that the Old Testament is like last year's almanac. But to get rid of everything stated by Moses and the prophets, they ought to purge the New Testament of the many

quotations from the Old Testament. Having accomplished this, then they might as well reject the New Testament also and be a law unto themselves.

Others among the enemies of infant baptism still accept the Old Testament as the Word of God; but in order to deny the spiritual character of circumcision they claim that the conditions of the covenant were not prerequisites to circumcision, and simply to be observed *after* circumcision, when the child became an adult. But where is the Scriptural warrant for such a view? The fact is that circumcision implied *pre-* as well as *after*-conditions. The former demanding trust and confidence in God's promises, the latter adherence and obedience to the pledge made unto the Lord.

In comparing circumcision with baptism we observe the following result:

1. God is the author of circumcision as well as of baptism.
2. Circumcision consisted of the Word of God and the external sign. Baptism also consists of the Word and water.
3. By circumcision infants were received into God's covenanted family. This is also done by baptism.
4. By circumcision the entering into God's kingdom of grace was publicly ratified. By baptism the same object is accomplished.
5. Circumcision was the means of moral cleansing. And so is baptism.
6. Circumcision granted spiritual gifts. Likewise does baptism.
7. Circumcision was the sealing and confirming of God's everlasting grace. And so is baptism.
8. The covenant of circumcision is called a seal of

the righteousness of faith. And so is baptism called in the New Testament.

9. Circumcision demanded trust and confidence in God's promise as a prerequisite, and adherence and obedience to the pledge after it was received, to insure the enjoyment of God's promises of salvation. And this is likewise true of baptism.

Abraham's faith was the surety<sup>2</sup> unto the Lord that he would teach the circumcised children the way of the Lord.

The points in which circumcision and baptism differ from each other are these:

1. The former was administered to male children only.<sup>3</sup> Baptism is not confined to one sex; it knows neither male nor female, neither Greek nor Jew, neither bond nor free.

2. Circumcision had to be administered at a fixed time, viz. the eighth day after birth. Baptism may be administered, as Chrysostom says, at the beginning of life, at the middle of life, or in old age, depending on circumstances.

3. Circumcision typified the coming and suffering of Christ. By baptism we are putting on Christ who appeared in the flesh.

Indeed baptism differs from circumcision precisely as the New Testament differs from the Old, viz. the New offers the grace of the Christ who has come, and to all men, whilst the Old referred to the Christ who was to come,

<sup>2</sup> Whenever this surety was lost on the part of the parents, then circumcision was suspended, as can be seen from Josh. 5:2-9. By divine authority it was again renewed after the unbelieving, obstinate generation perished in the wilderness.

<sup>3</sup> Females were sanctified through the circumcised male sex, and thus they were entitled to the same blessings, and allowed to partake of the ordinance of the Passover. Ex. 12:42-43.

and was intended mainly for the Jews. Baptism grants enlarged privileges and makes us all one in Christ Jesus.

Luther says: Circumcision is, like baptism, the Lord's Supper and the worshiping of the crucified One, a humiliation of proud human reason and nature, inasmuch as it is a foolish, contemptible and useless commandment to them. . . . According to its temporal signification, it was an external sign by which God's people could be distinguished from all other nations. It was promised to Abraham by the Lord that from his flesh and blood should come the seed of the Child, in whom all the families of the earth should be blessed. Gen. 12:3. — Hence the sign of circumcision meant nothing else than to cut off everything that fleshly birth brings with it. For the spiritual signification of circumcision is this, that not only fingers, hands, feet, ears, eyes or any member, i. e. works, are sinful, but also the whole essence of nature; that all its (viz. man's nature) origin and birth is corrupted by sin.<sup>4</sup>

Again Luther says: Thus all the patriarchs and prophets were cleansed, and circumcision and all cleansing is hanging (i. e. depending) upon the coming Messiah, and circumcision helped them because it has been connected with, and depended on, the coming Messiah. Upon the faith in the coming Messiah they were circumcised and saved.<sup>5</sup>

Circumcision is no more a means of conveying spiritual blessings, because Christ has come. The body needs no shadow. Col. 2:17. Baptism has taken its place and means the same thing, seals the same spiritual promises, and therefore applies at least to the same subjects, hence also infants. Surely, we have a firm foundation in God's holy Word for holding that baptism has taken the place of circumcision.

<sup>4</sup> See "Eberle's Luth. Ev.-Ausl." 2d Ed., p. 99.

<sup>5</sup> Eberle, p. 219.



## CHAPTER IX.



### INFANT CHURCH - MEMBERSHIP UNDER THE OLD COVENANT.



ACCORDING to the Apostolic Creed we believe in a holy catholic, i. e. general, church, and in the communion of saints. This church, or household of God, as the Apostle calls it, is built upon the foundation of the Apostles and the prophets, Jesus Christ Himself being the chief corner-stone. Eph. 2: 19. 20.

If it is built upon the foundation of the prophets as well as upon the Apostles, then it must have existed under the Old Covenant, and Christ must have been its corner-stone from the beginning. Indeed, Christ is the Alpha and Omega, the beginning and the end of the Scriptures. He is the Word that was in the beginning, and without Him was not anything made that was made—John 1: 3, not even the least of God's promises.

To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. Acts. 10: 43. Such witness we find in Is. 53: 5; Jer. 31: 34; Dan. 9: 24; Mal. 4: 3.

From this we see that the rock and foundation of the church existed under the old dispensation; hence the superstructure must be found here also, i. e. there must also be a communion of saints or true believers. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, etc., certainly constituted such a communion of saints. And

here we also find the Word of God and the sacraments, hence the means of grace and salvation. Such sacraments were Circumcision and the Passover; differing, of course, from baptism and the Lord's Supper as the type differs from the reality, the shadow from the body, and the figure from the substance. But as to their object and effects, there is no difference, nor can there be any. Furthermore, in the household of God we must find also the prophetic, the priestly, and the kingly office. The Lord thy God will raise up unto thee a *Prophet* in the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deut. 18: 15. Thou art a *Priest* forever after the order of Melchizedek. Ps. 110: 4. Yet have I set my *King* upon my holy hill of Zion. Ps. 2: 6.

The difference in regard to these offices between the New Testament church and the church under the Old Covenant is, that under the latter these offices were held by three distinct persons, who were merely men, whilst in the former they were united in one person, viz. in the God-man Jesus Christ. But as to their ultimate intent and effect there is no difference.

From all this we see that everything essential to church identity is found under the Old Covenant. We find here the same Head of the church, the same design, the same promises of salvation, the same atoning blood, the same sanctifying Spirit, etc. There is no more difference than there is between a child and the full grown adult person. Indeed, the corner-stone of the church was laid in Zion, i. e. the Old Covenant church.<sup>1</sup> Is. 28.

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<sup>1</sup> Israel is a people's congregation, Ex. 16: 3; Deut. 31: 30, consisting of several single congregations, Lev. 4: 13, and a Church of God, or the Lord, Num. 16: 3; Neh. 13: 1. From these the N. T. Church of God originated. — Luthardt's Dogm., p. 211.

The whole design of the Epistle to the Hebrews is to show, that the New Testament church is not something entirely new, something that *never* existed before; but that it is the perfection and the completion of the church that substantially existed under the Old Covenant. But the matter is placed beyond all doubt by Paul in the 11th chapter to the Romans, where he styles the Jewish church the "good olive tree," from which some branches had been broken off on account of unbelief, and in which the Gentiles were grafted in, to partake of the root and the fatness of the olive tree. Long before the prophet said of God's household: The Lord called thy name a green olive tree, fair and of goodly fruit. Jer. 11: 16. In perfect harmony with this Paul argues, not that the tree was entirely destroyed, but that the new branches, i. e. the children of God from the Gentiles, are grafted into the old tree, and here they grow and partake of its blessings. If God's church before the coming of Christ into the flesh was entirely and essentially different from God's church after the coming of Christ, then Paul's argument has lost all its force.

The fact is that the church of God existed as long as mankind existed, and that the Abrahamic covenant was in substance the same Gospel covenant as that under which we now live. The Gospel was preached to them also. Heb. 4: 2.

Now as to membership of this church, it was conditioned by faith and obedience, faith in the promises of God, and obedience to the laws of the covenant; hence the same conditions are required for membership in the new dispensation. This membership resulted in spiritual blessings, the same as it does in the new dispensation.

The maxim of our fathers, "*Extra ecclesiam nulla salus*," i. e. outside of the church there is no salvation, is,



if properly understood, a fact verified by the whole tendency of the Scriptures. And this rule applies to infants as well as to adults, and to the Old Covenant as well as to the New Testament dispensation. Indeed, it is a grave mistake to hold that infants do not stand in need of church-membership, or that the Jewish and all children born of Christian parents, are entitled to God's promises of salvation by virtue of their natural birth, that is to say, that natural birth saves them. Circumcision made the Jewish infants the spiritual seed of Abraham. As long as they had not the "seal of the righteousness of faith" put on their bodies, there was spiritually no essential difference between them and heathen children.

Where is the Scriptural warrant for holding that natural birth saves infants? Natural birth leaves the infants just what they are, viz. sinful flesh. John 3: 6.

None but Abraham's spiritual seed shall be saved; and by putting on Christ in baptism we are made the true spiritual seed of Abraham. Only this putting on of Christ removes essentially all the differences between mankind, so that there is neither Jew nor Gentile, neither male nor female, neither great nor small, neither infant nor adult, but all are *one* in Christ Jesus our Lord. This *oneness* in Christ removes all the differences as to the subjects of the means of grace.

From the dire consequences of breaking the first covenant made with Adam we may learn that infants stand in need of church-membership, inasmuch as these consequences pertained also to infants. Who can deny this? From the laws of nature we learn the lesson that where the stem is, there are also the branches. The same lesson we learn from the laws of human society. Children are born citizens of that state or country in which the parents



live at their birth; and they are bound by all the duties, and entitled to all privileges which this citizenship confers upon them. From these duties they cannot be liberated, nor can they be deprived of these privileges, except by contract or crime. Should not these laws apply also to God's church? Should not the branches, i. e. children, be in the church when the stem, i. e. parent is there? Of course, the force of this parallel applies only to the propriety or right, not to the actuality, of infant church-membership. In matters of faith only spiritual birthright confers God's blessings. God wants children to be members of His church; but they become such only by regeneration. And in this sense the above mentioned principle has been strictly observed in God's household. It was simply impossible for God's infinite love and mercy not to take into consideration the condition of infants, when He in His eternal council prepared the way of salvation for mankind.

By virtue of God's covenant<sup>2</sup> the church was established on earth, and from the earliest ages these covenants included children. That the covenant with Adam included children is beyond all doubt. The covenant with Noah after the deluge included children, as is evident from its language: Behold, I will establish My covenant with thee, and with thy seed. Gen. 9: 9. The covenant with Abraham reads likewise: Behold, I establish my covenant with thee, and with thy seed after thee. Gen. 17: 7. "Seed" includes all children, also infants.

The covenants of Sinai and Moab likewise applied to

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<sup>2</sup> A covenant is a mutual agreement between two persons or parties, in which both parties mutually assume certain duties. Büchner's Conc. — Webster defines it: The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith, etc.

infants the promises and the threatenings expressed in them. And when Moses was about to depart he addressed the people as standing before the Lord their God with their wives and children to enter into covenant with the Lord. Deut. 29: 10-12. Who will deny the fact that all these covenants included infants?

As there was no other way of entering the Old Covenant church than by circumcision, and as infants were circumcised by divine command the eighth day after their birth, it follows with absolute certainty, that infants were members of God's church under the Old Covenant, and that they were the proper subjects of the spiritual promises and blessings connected with such membership.

Infants were thus placed in the same covenant relation, and had the same covenant seal put on their bodies as their adult parents.

The seal, our opponents claim, only marked the children as belonging to the Jewish people, and was a guarantee for them in later years to possess the holy land of Canaan. And as to their church-membership, it is urged, we must not forget, that this church was rather a political economy.—To dispose of this objection is quite easy. The reason why circumcision besides its spiritual aim also placed the indelible sign of distinguishing between a Jew and a Gentile on the body was, that God in this way wanted to preserve a people from whom the Messiah should come. Had Christ Himself not received this distinguishing sign on His body, how could we know that He came from the seed of Abraham, and that He was truly a prince from the house of David according to the flesh? This sign places the matter beyond all doubt. No other Messiah could be the true one, could be a ransom for the sins of the world than the one that came from Abraham's seed according to

the flesh. Again, we grant the Old Testament economy, being that of preparation, had also a political side; but we deny that this was the only or even main one.

If God's covenant granted earthly advantages and prosperity only, such as the possession of the physical land of Canaan, then the expression "all the families of the earth" means nothing less than that the whole human race after Abraham, at least those who observed the Lord's commandments, shall live and move and have their being in that small portion of land called Canaan. A denial of this is equal to an impeachment of God's honesty in making the promise. But we hope our opponents will admit, that it is a mathematical impossibility for all these millions of human beings to find even standing room in Canaan. On the other hand, if it is admitted that circumcision conferred chiefly spiritual blessings, and that the physical Canaan is but a type of the heavenly Canaan, then all is clear.

The covenant seal of the righteousness of faith, by which infants became members of God's church, was administered to them for nearly two thousand years. Now if God according to His eternal wisdom saw it fit, proper and right to administer in the Old Testament this seal of righteousness of faith to infants *before* they were capable of exercising faith, surely a transaction virtually the same, viz. baptism, is right, fit and proper *now*.

What once existed in the church by divine appointment, may still exist still, being just as proper *now* as it was *then*.

By a positive divine enactment children were made members of God's church, as we have seen, and they can only be debarred from it by a positive enactment. And here we demand of Baptists and other enemies of infant baptism to point out to us in the Scriptures such an ex-



cluding enactment. Show us where God has ever revoked this positive enactment. But if not revoked, then it is still in force, and upon this ground we do not hesitate to say that there was no necessity for a commandment reading: Thou shalt baptize thy infants that they may become members of the church. Indeed, God virtually said the same in His declaration: I will establish My covenant with thee, *and with thy seed after thee*. This covenant, being an everlasting one, is still in force as to its spiritual intent. The external mode of entering into the church has been positively changed, but as to the subjects and spiritual design of membership in God's church, there is no change on record.

In the New Testament we observe the fact that whenever the inspired writers speak of the covenanted people, they always include the children. In Gal. 4: 1-6 the old covenanted people are compared to a child and heir under age. In 1 Cor. 10: 2ff. Paul declares that *all*, hence children as well as adults, were baptized unto Moses in the cloud, and that *all*, infants as well, ate the spiritual meat, and that *all* drank the same spiritual drink. And this spiritual drink was the rock, viz. Christ, that followed them. If infants could and did eat this spiritual meat, if they could and did drink this spiritual drink, then they must have been capable of enjoying spiritual blessings. And yet in the face of this fact the Baptists and all Antipedobaptists claim, that infants cannot partake of the spiritual meat and drink because they cannot believe. But as Christ plainly declares that whosoever believeth not shall be damned, it would evidently follow, that all infants are damned, if they cannot and do not believe, as the opponents of infant baptism claim.



According to their logic it would also follow, that infants should have nothing to eat, as the Scriptures say 2 Thess. 3:10 if any would not work, neither shall he eat. Infants do not work, hence they shall starve.

Such absurdities are the result of the logic of Antipedobaptists.

Revelation, nature and the laws of human society declare with one mighty voice: Infants always were, and ever shall be, members of God's household, i. e. the church of God. Indeed, the Apostles never knew of a church without children, neither as Jews nor as Christians; and for this reason they addressed the children as members of Christ's church. Eph. 6:1; Acts 26:22.

## CHAPTER X.



### IN CHARACTER AND ESSENCE BAPTISM IS FOR INFANTS ONLY, AND AS AN EXCEPTION ALSO FOR ADULTS.



R. CON.—Baptism, Mr. Pro., is no saving ordinance. It is only a test of sincerity and loyalty of the penitent believer. I am therefore surprised to hear you say, that as a rule it should be administered to infants only. Upon what grounds do you make such a statement?

Mr. Pro. — I have many reasons for this. First of all, the clear definitions of the nature and essence of baptism as given in the Scriptures.

Con.—Please state these definitions.

Pro.—Baptism is the washing and renewing of the Holy Ghost. Titus 3: 5. By baptism we are born of water and of the Spirit. John 3: 5. By baptism we are putting on Christ. Gal. 3: 38. Baptism is the washing of water by the Word. Eph. 5:26. And baptism doth also now save us. 1 Peter 3: 21. In all these passages nothing is said of a test-baptism. But in plain language the character and essence of baptism is defined as being a saving ordinance, a divinely appointed means of salvation. A test-baptism does not save us, and if baptism is only a test of our sincerity of faith, then it must be repeated every day, as our faith needs to be tested and tried every day.

Con.—Well, even if baptism is a divine means of sal-

vation, it does not follow that it should be administered as a rule only to infants.

Pro.—Indeed it does. Salvation is *for* man, but not *of* man. It is a free, unmerited gift of God. If man's thoughts, words and deeds were almost as good and pure as those of the angels in heaven, he could not obtain salvation unless God bestowed it upon him as a free and gracious gift, "lest any man should boast." Eph. 2:9.

Con.—But God does not force salvation upon any man.

Pro.—That is true. To call a forced salvation a gracious gift of God, is simply an abuse of terms. But if the very nature of the means of grace is to save man, then it follows that salvation can only be forfeited by obstinate resistance. Now I ask you, where do the means of salvation meet with the greatest resistance, in an adult or in a child?

Con.—I should think in an adult.

Pro.—Very well. A child does not resist the means of salvation obstinately; and as the character and essence of baptism is to save mankind if no obstinate resistance is made, it follows with absolute certainty that it chiefly ought to be applied to infants, because they offer no such resistance.

Con.—I admit the force of your argument, if infants are transgressors of God's commandments. But they are no breakers of the divine law.

Pro.—They are, when born, no transgressors by their own actions. But they did transgress God's commandments in their predecessors; else it would not be true that they are conceived and born in sin, as David says. Nor would Christ's words be true when He says: That which is born of the flesh is flesh. This has already been sufficiently explained. Now as infants as well as adults stand

in need of salvation, I ask you again: When should the means of attaining salvation be applied to man, after the spiritual disease of sin is fully developed, or at its very beginning?

Con.—Why, if a child is physically sick, medical aid should be employed as soon as possible.

Pro.—Certainly. And if you will only admit the Biblical fact that infants are born with the spiritual disease of sin, then your own rule should be observed, viz. to administer the spiritual medical aid, namely baptism, at the very *beginning* of the spiritual disease. Reason as well as Revelation teaches us that the rule should be to counteract the spiritual disease as soon as possible.

Again, what would you call a man who, knowing that a child is sick unto death, permits it to die without medical aid?

Con.—I would say that he is guilty of murder in a certain sense.

Pro.—Indeed he is. And the same is true of him who intentionally permits a child to die without baptism.

Con.—But you do not mean to say that such a child is eternally lost, do you?

Pro.—To this I can only say what the Bible says, viz. *nothing*. Nowhere does it say that such a child is saved, nor that it is lost. But no one has a right to build his hopes on uncertain grounds. If you want to be sure, then bring the child to Christ in baptism.

Con.—Have you any other reason for your claim that baptism is chiefly for infants?

Pro.—Yes sir! We have already noticed that the New Testament church is essentially the same as the Old Testament church. But the rule under the Old Covenant was,



to administer the saving ordinance, viz. circumcision, to infants, and the exception was to administer it to adults.

Con.—The New Testament church grants us more freedom and larger privileges; hence we are not bound by that old rule.

Pro.—That is perfectly true. But this freedom and these privileges do not and cannot refer to the substance and essence of the saving ordinances, but only to the external mode of applying them.

Con.—Your argument will not stand, unless you hold that infants under no circumstances can be baptized after the eighth day of their birth. Was not the fixed time of circumcision a part of its substance?

Pro.—It was not. If it had been, then it could not, and never would, have been administered to adults, as God's saving ordinances in their essence are as unchangeable as God Himself. But from Gen. 34: 24 we learn, that circumcision was administered later than the eighth day after birth. But if the New Testament church is essentially the same as the church under the Old Covenant, as we have already seen, then baptism, being essentially the same as circumcision, should be administered in perfect harmony with the old dispensation. Infant circumcision was the rule, adult circumcision the exception.

Con.—What other reasons are there to support your claim?

Pro.—It is a well-known fact that the Abrahamic covenant is a perpetual one. But it can only be perpetuated upon the terms on which it was made. This rule holds good even before a worldly court of justice.

Con.—What are these terms?

Pro.—That the covenant seal of the righteousness of faith is to be administered to infants. These terms have

never been revoked by the Lord; hence they are still in force. But if they are still in force then the perpetuation of that covenant can only be accomplished by administering the covenant seal of the righteousness of faith, viz: baptism, also to our infant seed, by which they become the spiritual seed of Abraham. That was and is the rule of perpetuating that covenant, and the exception was and is to grant this seal also to adults.

Con.—It seems to me you are curtailing the privileges of the new dispensation. We are now saved by “a new and living way,” as Paul says Heb. 10: 20.

Pro.—I know that the “new and living way” is a favorite subject of all opponents of infant baptism, construing these words so as to make them say: The old way of salvation, i. e. the Old Covenant, is now entirely dead. But if this is what Paul teaches in these words, how could he then claim that the branches, i. e. the Gentile members of the church under the new dispensation, are partaking of the fatness of the old olive tree, viz. the Old Covenant church? A tree that still has “fatness” is not entirely dead.

Paul here quotes the words of Jeremiah in the 31st chapter, verse 33, saying, that the Lord’s covenant shall be written into the hearts and minds of the people, and thus their sins shall no more be remembered. And because there is now actual remission of sin, therefore there is no more offering for sin, because Christ was offered up for their sins. And now on account of this he declares, that we might boldly enter into the *holiest* by the blood of Jesus.

The new and living way<sup>1</sup> of entering into the holiest is the actual shedding of Christ’s blood for the remission

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<sup>1</sup> This new way is explained John 14:6: Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father, but by me.

of sin, which under the Old Covenant was typified by the shedding of the blood of goats and calves.

The privileges of the New Testament are indeed curtailed by denying baptism to infants.

Con.—How do you explain that?

Pro.—The terms of salvation under the Old Covenant were so broad as to include children.

Con.—Well, even if they were, that does not support your argument.

Pro.—Most assuredly it does. The new dispensation cannot be inferior to the old; therefore it cannot draw the **limits of church-membership** narrower than they were under the Old Covenant. If the parents under the Old Covenant had the privilege of applying the saving ordinance to their children, then this privilege is not less but even *greater* in the new dispensation. By virtue of the increased liberty and privileges in the New Testament children are, so to speak, doubly entitled to baptism. Do you know that under both covenants God's church is called a household?

Con.—I do. But that proves nothing for your claim, as a household does not necessarily include children.

Pro.—In a common sense it does. If a missionary in Africa would state in his report, that he baptized ten or twenty households or families, would not every common-sense man say: Why, he baptized adults and infants? The fact is, a household or a family begins with children. A married couple without children cannot be called a family. It would be ridiculous for such a man to say: I left my family, meaning his wife, at home. God's church, being called a household, a family of God, does not only include infants, but it begins with children. But if it begins with children, then baptism is chiefly for infants.

Con.—When you say that salvation is a free, unmerited



gift of God, does that mean that nothing in man could induce God to save him?

Pro.—Absolutely nothing. Neither man's goodness or worthiness, nor his miserable, sinful condition could be a cause to induce God to prepare the way of salvation for him. If God saves me just because I am a sinner, then I am in a certain degree the author of my salvation. Nothing but the boundless love of God in Christ Jesus saves man.

Con.—If then saving grace is not at all dependent on man's worthiness nor on his miserable condition, then a child is made a Christian without knowing it. Then baptism and all means of grace are but an *opus operatum*, i. e. a mere outward work or operation that works salvation as by magic.

Pro.—As to your last remark, I will give the proper explanation later on.

But as to the child being made a Christian without knowing it, I will simply say, that there is nothing strange about that. You yourself were shaped and born into this world without knowing anything about the wonderful process. If by God's power a child can be shaped and physically born without knowing the least about it, should it then be impossible for that same power to regenerate an infant and make it a member of Christ's kingdom? And as to the claim that the child knows nothing at all about its spiritual birth that, I think, no one can prove unless he is omniscient.

Con.—What other reason have you for your claim?

Pro.—The example of Christ. He was circumcised in His infancy, and there must be a reason for this. Was that also a mere test-circumcision?

Con.—It was simply a public proof that He belonged to the Jewish people according to the flesh.



Pro.—That was one reason.<sup>2</sup> But it had a deeper meaning besides this. He thus fulfilled the law for us, and at the same time it was an open acknowledgment of the fact, that chiefly infants are the subjects of that circumcision, made without hands, viz. baptism.

Again Christ says: Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. Luke 18: 17.

Con.—This passage certainly proves nothing in your favor, as the children mentioned here were no infants. They could walk and talk; hence they were quite grown.

Pro.—Luke calls them in his language *βρέφη* and that means either unborn children in their mothers' wombs, or new-born children. The first meaning cannot be claimed here, else Christ could not have blessed them by laying His hand on them. Matthew 19: 15. Hence they were new-born babes, and as such they could not walk nor talk.

Con.—Well, what do you infer then from this passage?

Pro.—Just what Christ says, viz. that God's kingdom belongs to little children.

Con.—Do you mean to say by that statement that adults cannot enter into God's kingdom?

Pro.—That does not follow. But adults must first become like little children before they can receive the king-

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<sup>2</sup> Büchner in his Conc. says: Christ subjected Himself to this (viz. circumcision) in order to prove 1. That He was really a human being. 2. That He came from the house (Stamm) of Abraham. 3. That the Jews might have no cause to reject Him. 4. That He might sanction circumcision as being a divine ordinance. 5. To make the beginning of redemption, which was to be accomplished by shedding blood. 6. To subject Himself under the law. Gal. 4:4-5. 7. To give an example of humiliation as He thus assumed the likeness of sinful men. 8. To teach us, that we should be spiritually circumcised.

dom of heaven. And this is accomplished in the way that Christ pointed out to Nicodemus, saying: Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3: 5. If we use the means of grace, if we humble ourselves, if we are free from malice and self-righteousness, if we strive not after the things of this world, if we in all simplicity put our trust and confidence in Jesus and follow Him, then are we such little children to whom Christ promises the kingdom of heaven.

Con.—That is all very well. But I do not see how that proves anything in favor of infant baptism.

Pro.—The point is very clear. The nature of the kingdom of heaven is such, that it can only be enjoyed by such little children. But if that is true—and no one can doubt it, as Christ's words are plain—then baptism belongs to children.

Furthermore, do you know that Paul calls baptism a planting in the likeness of Christ?

Con.—Indeed I do. I have read Rom. 6: 5 many times over, and I am convinced that the subjects of this planting are adults only.

Pro.—Paul's language reads: For if we have been planted, etc. The subject of this planting is "*we*," and how can you be convinced that this "*we*" excludes children? However, if baptism is a planting in the likeness of Christ, then by a proper analogy we learn just what the laws of nature also teach us, namely, first the seed, then the blade, and after that the full-grown grain. So it is also in Christ's kingdom or church. First the seed, i. e. infants, must be planted in baptism, then comes the blade, i. e. conscious faith in Christ, and finally the full-grown grain, i. e. the organized congregation.

Con.—I never looked at that passage in this light.

Pro.—You know also that Paul speaks of branches to be grafted into the olive tree. What he means by this figure of speech has already been explained. And here again we learn by a beautiful analogy the following: Branches, i. e. children, are not trees, i. e. parents or adults. And as nature's laws teach us that the twig must be grafted into the stem, and not the stem into the twig, so also should infants be grafted into the tree, viz. the church, which is done by baptism.

Con.—Indeed, I see that makes the analogy perfect.

Pro.—Infant baptism also aims at the religious training of the children, and it seems to me no reasonable person would reject any proper means of bringing up his children in the way they should walk. Baptism exerts a beneficial influence upon the child every day. In consequence of their baptism children are recognized as standing in close relation to the church, and if parents and sponsors fulfill their solemn promises concerning the religious training of the baptized children, then I do not see how children could be placed in more favorable circumstances here on earth. It is true, in some cases all the blessed influence is lost. But the same can be said of adults baptized. Those baptized as adults are by no means all saints. In this respect Baptists and all Antipedobaptists have nothing to boast of and Pedobaptists need not fear anything in being compared with them.

Indeed, infant baptism has more to do with the returning of prodigal sons and daughters than we are apt to imagine.

Con.—Surely from all this I am now convinced that we not only *may* baptize our children, but that the very nature of baptism includes chiefly infants.

Pro.—Indeed, my friend, the very nature of a means of salvation must be such as to include every age, infants as well as the aged.

The promise is unto you, and to your children.  
Acts 2: 39.



## CHAPTER XI.



### CATECHUMENICAL INSTRUCTION IN THE EARLY CHURCH.



THE great commission of our Lord to His disciples was to go and make disciples or followers of Christ. Those whom Christ wanted to become His disciples were not a certain class, viz. Jews or Greeks, men or women, infants or adults, as in Him all are *one*, but all the nations. He also gave to the Apostles the means by which this great and grand object was to be accomplished, which are 1) to baptize, and 2) to teach these nations. The baptizing should be done in the name of the Father, and of the Son, and of the Holy Spirit. The teaching should pertain only to that which Christ had commanded them. Matt. 28:19-20.

Here then is the great fountain whence all activity and work of the church must flow.

All church work and activity contrary to this commission will not and cannot accomplish Christ's object. In His divine wisdom Christ knew that circumstances and conditions are not always the same; therefore He left it to His church to apply either baptism or teaching first in making disciples of the Lord. And this liberty of applying the means of making disciples in harmony with the age and conditions of the subjects, is in perfect keeping with the New Testament freedom from ceremonial laws. Indeed, the

means of making disciples of Christ must be applied in a manner so as to reach every single member of the nations. And no human being has a right to exclude from these means any portion of mankind. A true believer in Christ will simply submit himself to the Lord's command, and leave the result to Him.

With the assurance that He, to whom all power in heaven and earth is given, would always be with them, even to the end of time, the Apostles went forth and boldly carried out their Master's injunction. They were permitted to see the power, divine wisdom and correctness of Christ's commission to them from the grand result of its application. Being especially endowed with power from on high to preach the Gospel most effectively, one single sermon was often sufficient to prepare sinners for baptism. Day by day the Apostles experienced that the Word would and could accomplish that for which it was given. Multitudes were made disciples of Christ by the application of Christ's commission, and as all these new followers of Christ felt and knew that they were all united in Jesus, all *one* in Christ, the result could not be otherwise than to organize themselves into congregations. The Apostle John could already address the seven congregations in Asia. But soon after the Apostles the church was necessitated for various reasons to be very careful in receiving new members. As long as membership of the church offered no temporal advantages, but only persecution and even death, there was no special danger of unworthy persons joining the church. But when the church had obtained temporal power and rule, the danger was very great.

The church accordingly applied baptism only after a certain course of religious instructions. These instructions before baptism were given to heathen or Jewish proselytes

only. There is absolutely no case on record, where among these proselytes during the first three centuries one single adult, born of Christian parents, can be found. From this fact it follows either that all those born of Christian parents were *not at all* baptized, or that they were baptized in their infancy. The first view is unthinkable; the second is the truth.

The state of religious instruction was called the catechumenate; and those who received it were called catechumens; and those who gave the instruction were called **catechists or catechisers**. The word *κατηχεῖν* i. e. to instruct, was known in the church from her beginning. We find this word in Luke 1:4, Acts 18:25, Rom. 2:18, 1 Cor. 14:19, Gal. 6:6.

The object of these catechumenical instructions was not to make the catechumens fully disciples of Christ, but to prepare them for the final step in becoming disciples, viz. baptism, as no one was considered fully a disciple until he was baptized.

Tertullian<sup>1</sup> and Cyprian<sup>2</sup> called these catechumens simply *auditores*, i. e. hearers. But the fact is, that at different times the catechumens were divided into different grades or classes, sometimes even as many as seven. Those of our readers who desire to know the reasons for this classification, may read Bingham or Hœfling on the subject. However, these many grades are of no special importance.

The majority of the church fathers speak only of three grades in the catechumenate: 1) *Auditores*, 2) *Competentes*, 3) *Electi*, i. e. hearers, those competent or qualified for the reception of baptism, and those actually chosen for baptism.

Hearers constituted the first class in the catechumenate,

<sup>1</sup> De poenit. c. 6.

<sup>2</sup> Ep. 13, 24.



and besides the private instructions they were also allowed to read portions of the Scriptures. All catechumens were allowed to enter the church and listen to the sermons as well as to the reading of the Scriptures. But after this they were dismissed during the administration of the Lord's Supper.

The second class were such as had proven themselves faithful and had learned all that was necessary to receive the sacrament of baptism worthily, with the exception 'of the Apostolic Creed and the Lord's Prayer.

The third class consisted of those who were deemed worthy for the solemn reception of baptism and had learned the Apostolic Symbol together with the Lord's Prayer. They had already learned to some extent the sum and substance of the Creed and the Lord's Prayer, but in their fixed form they were kept a secret from them until now.

The time of administering baptism to the *Electi* of the catechumens was usually Easter and Pentecost. How they were baptized, we shall see later on. As to the duration of the catechumenate, it was sometimes long, and sometimes short, depending entirely on the circumstances and conditions of the catechumens. A strange fact, however, was, that whilst those proselytes who had been heathen priests, were unconditionally instructed for two years, the Jewish proselytes were usually instructed only eight months.<sup>3</sup>

During the entire period of catechumenical instructions the catechumens were admonished strictly to refrain from associating with unbelievers, especially heathens, not to eat and to pray with them in their meetings, and to deny themselves many such things which otherwise might be allowed. They were urged to set a good example to others by their conduct. The claim that the married proselytes had to

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<sup>3</sup> See Conc. Agath.



separate from each other during the course of their instruction, is unreasonable as well as without all historical evidence.

The catechists or instructors did not, as a rule, represent a special order or office in the church. Augustine<sup>4</sup> gives information to a certain Deogratias, who was but a common lay-member of the church, how he might proceed in teaching and catechising the proselytes. It is true Cyprian<sup>5</sup> calls the catechist Optatus a *doctor audientium*, but it is very questionable whether this Optatus had anything to do with the instruction of the real catechumens; and *doctor* in those times simply meant teacher. The famous catechetical school at Alexandria, with which the learned Origen was connected, stands out all alone in its character, and cannot serve as a general rule of the catechumenate. This great school served a threefold purpose,

1. The general mission work of the church;
2. The general catechumenical instructions;
3. The preparing of special theological teachers.

On the day of baptizing the *electi* the whole congregation assembled in the church in order to receive the young Christians, coming from the baptistery, as *fideles*, i. e. as believers and brethren in Christ. This was the custom at least from the fourth century on. A number of catechisations from the early fathers have been preserved to us. Those of Cyril of Jerusalem, A. D. 315, and of Gregory of Nyssa, A. D. 332, and of Augustine, A. D. 420, are among the best. As to soundness in Scriptural doctrine Augustine's catechisation has the preference, although his statements concerning God's eternal counsel have to be read with discrimination.

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<sup>4</sup> De catechiz. rudib.

<sup>5</sup> Ep. 24.

The following is but a scanty outline of Augustine's catechisation, which is given in full in his *de catechizandis rudibus*.

He advises first of all that the catechist should enquire after the reasons why the proselyte desires to become a Christian. Here, he thinks, is a good chance to make proper suggestions and to gain the confidence of the candidate. He would then begin his instruction by explaining the creation of heaven and earth. Not *extensiveness*, but *intensiveness* of teaching is what he advises here as well as simplicity. The explanations should be made by a simple narration of Biblical facts. He then would proceed to explain the eternal counsel of God with reference to the redemption of sinful man. God's kingdom on earth is the next step. Then the unity and perfect harmony of this kingdom should be explained, showing that Christ is the center of it. Again that Christ is also the center of all history. Then it should be shown that there is a close relation between the Old and New Testaments, and that the latter is the manifestation of the former.

Then it should be shown that everything flows from God's boundless love and mercy. This point, he advises, should be held out most prominently to the candidate, that thereby he might be led to love God and give thanks to Him and to lead a Christian life, i. e. to obey the commandments. Finally the resurrection of the body should be taught, giving due attention to the judgment of the quick and dead, etc.

From this outline it is evident that Christ holds a prominent place in these catechetical instructions, as well as the person of God the Father. Why not also the third person in the Godhead, the Holy Spirit? The only answer that we are able to give is, that during these early centuries the

doctrine of the Holy Ghost was not discussed and developed as was the case in later centuries. The doctrine of the Trinity was of course a fundamental article of faith in the church from the very beginning, but it was not developed in *all* directions.

Indeed, the church made wonderful progress in catechetical teaching since the days of Augustine. The fundamental doctrines of the Scriptures are presented in Luther's Catechism in such simple form, that it seems almost impossible to improve upon them. The fact that the early church kept the Apostolic Creed and the Lord's Prayer a secret from the catechumens, undoubtedly retarded the progress of formulating clear and simple catechisations, based upon the contents of the same. The reason why they were kept secret is given by Cyril,<sup>6</sup> viz. to protect them from profanity on the part of the heathens. Not until A. D. 390 was any attempt made to formulate the Apostolic Creed in writing. It was preserved up to that time by the living word. The reason why it is called Apostolic Symbol is not that the Apostles themselves formulated it as the church possessed it, but because almost every word of it is used by the Apostles, as its doctrine is theirs in every point. Those who desire to inform themselves thoroughly concerning the changes and additions of this Symbol made in the course of time, may read Müller's Edition of the Book of Concord of the Ev. Luth. Church. The Apostolic Symbol always was, and still is, the accepted confession of faith of the vast majority of Christians, and the Nicæan and Athanasian Creeds never held such a prominent place in the church as the Apostolic Creed. In Luther's time the catechetical instruction embraced the Ten Commandments,

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<sup>6</sup> See his catech. V. 12.

the three Articles of Faith, and the Lord's Prayer. Of baptism and the Lord's Supper the catechumens committed to memory only the words of their institution. Luther<sup>7</sup> says in his Catechismus Major: Although we will ask no more of the common people than the three parts, that from of old have remained in the Christian church, etc. These three parts are those mentioned above.

But even since Luther's days conditions have changed so as to demand more from time to time. Indeed, catechumenical instructions were a protection to the early church. They were a powerful means to firmly establish the church, to spread her boundaries, and to keep the unworthy element from entering into her sanctuary.

And as the church still needs such protection, the watchword ought to be: Thorough religious instruction for young and old.

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<sup>7</sup> Obwohl wirs für den gemeinen Haufen bei den dreien Stücken bleiben lassen, so von alters her in der Christenheit blieben sind, etc.



## CHAPTER XII.

### EXORCISM AND RENUNCIATION.



THE word exorcism is found in Acts 19:13, and it means to cast out devils. Matt. 12:27. Renunciation means the rejection and abandonment of the devil and his works. From the earliest beginning of the Christian church both exorcism and renunciation were practiced in connection with baptism. Why? The early Christians held that the idolatry of the heathens was a worship of the devil that Satan had absolute control of their bodies and souls, and that they were actually possessed of demons. By nature every one is sold under sin, and therefore also under the power of Satan. Rom. 7:14. Hence the belief that no one, not even a child, could become a Christian unless the casting out of this demon was accomplished. That men were possessed of demons was believed even among the Jews, and Josephus<sup>1</sup> claims, that already King Solomon had the power of casting out demons.

The Septuagint, a Greek translation of the Hebrew Old Testament, renders Ps. 96:5 thus: *ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια*, i. e. all the gods of the nations (heathens) are demons. The origin of demons was ascribed by some of the fathers to fallen angels taking unto themselves human wives.<sup>2</sup>

The belief that men may be possessed of devils, was not counteracted by Christ. He rather confirmed it by cast-

<sup>1</sup> See his Archæol. VIII., cap. 2.

<sup>2</sup> Pseudo-Clem. Homil. VIII. 19.

ing out devils Himself, and by giving this power also to His disciples. It was, therefore, very natural that this belief was accepted by the earliest Christians, though misunderstood as if every natural man were actually possessed, and that they followed Christ's example of casting out devils. This power, however, was considered, a special gift of grace,<sup>3</sup> conferred only on certain persons, and those who were believed to possess this special power, did not constitute a special order in the early church. In later centuries they did hold a special office in the church.

Sometimes exorcism and renunciation were observed in connection with the very first grade in the catechumenate, viz. the *auditores*; sometimes with the last grade, the *elcti*. As early as A. D. 256 exorcism and renunciation were connected with the very rite or the act of baptism.<sup>4</sup> As every other act in the catechumenate was accompanied by imposing liturgical services, it was natural that such ceremonies were also observed in the rite of exorcism and renunciation.

At first the subjects of the catechumenate could naturally only be adult heathens. But the fact is, that very early in the church we meet with a catechumenate including also children. "But when they come to the church at the third hour, the names of children or those who adopted them, shall be written down by the acolyte."<sup>5</sup> This writing down of names belonged to the so-called *Ordo ad catechumenum faciendum*, i. e. the manner of making them catechumens.

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<sup>3</sup> See Apost. Const.

<sup>4</sup> See Concil. Carth.

<sup>5</sup> Ut antem venerint ad ecclesiam hora tertia, scribuntur nomina infantum vel eorum, qui ipsos suscepturi sunt, ab acolytho. See Sacram. Gelas.

The imposing ceremonies were then adapted to the wants of children. The logical result of the doctrine of inherited sin, which was never denied by any one of the earliest fathers, naturally led also to the application of exorcism to infants. Renunciation of the devil as well as the confession of the Apostolic Symbol was done by the sponsors mentioned already by Tertullian.

In Luther's formula of baptism of 1526 we find the so-called smaller exorcism retained, but in his Catechism he does not mention it at all, which is a sufficient proof that he did not consider it essential or necessary to retain it. Indeed, exorcism was even prohibited by some Reformed churches.<sup>6</sup> For some time exorcism held a place in the Protestant liturgies of baptism, but in general it belongs now to the things that have passed away. If correctly understood, however, no objection could be raised to Luther's formula of exorcism in baptism, which reads: Depart thou unclean spirit, and give room to the Holy Ghost.

We will now give one of the most common formulas of exorcism contained in the *Rituale Romanum*. It were but a useless waste of space to give also the formula of exorcism as contained in the *Euchologion* or *Rituale Græcorum*, as there is no essential difference between the Latin and the Greek formulas. Indeed, it is questionable which of the two is the oldest:

*Original.*

In nomine Patris et Filii et Spiritus sancti. Amen.

Deus Abraham, Deus Isaac,  
Deus Jacob, Deus, qui Moysi

*Translation.*

In the name of the Father,  
and of the Son, and of the  
Holy Spirit. Amen.

God of Abraham, God of  
Isaac, God of Jacob, Thou God,

<sup>6</sup> See *Confessio Sigismundi*.

famulo tuo in monte Sinai apparuisti et filios Israel de terra Aegypti, eduxisti, deputans eis angelum pietatis tuae, qui custodiret eos die ac nocte, te quæsimus, Domine, ut mittere digneris sanctum angelum tuum, ut similiter custodiat et hos famulos tuos et perducatur eos ad gratiam baptismi tui. Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, et da honorem Jesu Christo, filio ejus, et Spiritui sancto, et recede ab his famulis Dei. Quia istos sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem fontemque baptismatis donum vocare dignatus est. Per hoc signum sanctae crucis, frontibus eorum quod nos damus, tu, maledicte diabole, nunquam audeas violare.

who appeared to Thy servant Moses in the mountain of Sinai and who led the children of Israel out of the land of Egypt, sending unto them Thy holy angel who guarded them by day and by night, of Thee we ask, O Lord, that Thou wouldst mercifully send Thy holy angel that he may likewise guard these Thy servants and lead them to the grace of Thy baptism. Therefore thou accursed devil, recognize thy sentence and give honor to the true and living God, and give honor to Jesus Christ, His Son, and to the Holy Spirit, and depart from these servants of God, because God and our Lord Jesus Christ Himself has graciously called them to His holy grace and to the blessed gift of the baptismal font. By this holy sign of the cross which we made on their brow, thou accursed devil, shalt never dare to do any harm.

Having made the sign of the cross on the brow of the candidate three times, the exorcist puts his hand on the head of the subject and says:

Exercizo te, immunde spiritus, in nomine Patris † et Filii † et Spiritus sancti †, ut ex eas et recedas ab his famulis Dei. Ipse enim tibi imperat, maledicte damnate, qui pedibus super mare

I command thee, thou unclean spirit, in the name of the Father † and of the Son † and of the Holy Spirit † to come out and to depart from this servant of God. For He Himself, who



ambulavit et Petro mergenti  
dextram porrexit.

walked with His feet on the  
water, and who held out His  
hand to the sinking Peter, com-  
mands thee, thou cursed and  
damned being.

The following is the formula of renunciation :

Abrenuntias Satanae?  
Resp. Abrenuntio.  
Et omnibus operibus ejus?  
Resp. Abrenuntio.  
Et omnibus pompis ejus?  
Resp. Abrenuntio.  
Et ego te linio oleo salutis in  
Christo Jesu, Domino nostro, in  
vitam aeternam.  
Amen.

Dost thou renounce the devil?  
Ans. I renounce.  
And all his works?  
Ans. I renounce.  
And all his pomp and pride?  
Ans. I renounce.  
And I anoint thee with the oil  
of salvation in Jesus Christ, our  
Lord, unto life eternal.  
Amen.

The Greek formulas demand also a renunciation of the  
angels of the devil, and all his malice, and all his fraud,  
and all the errors of the world. The oldest German or  
rather Anglo-Saxon formulas read thus :

Forsachistu diabola?  
Resp. Ec forsacho diabola.  
End allum diabol gelde?  
Resp. Ec forsacho allum dia-  
bol gelde.  
End allum diabolos unercum?  
Resp. End ec forsacho allum  
diabolos unercum end unordum  
thunaer ende nuoden ende sax-  
note ende allum them unhuldum  
the hira genotas sint.

Do you renounce the devil?  
Ans. I renounce the devil.  
And all the devil's pride?  
Ans. I renounce all the devil's  
pride.  
And all the devil's works?  
Ans. And I renounce all the  
works of the devil and the wor-  
ship of Thunar, and Wodon  
and Saxnota (heathen idols)  
and all those evils here noticed.

Whilst exorcism is rarely observed in the Lutheran  
and other Protestant churches of to-day, renunciation is  
generally observed, at least in the Lutheran church. And  
this is due to a sober conservatism.

## CHAPTER XIII.

### FORMULA OF BAPTISM.



UNITE a number of ancient formulas of baptism in Greek and Latin and other languages have been preserved to us. They are in general very much alike, and it is difficult to make a choice. As a matter of course, these formulas are adapted to the wants of adults, but as soon as there were any children to be baptized within the church, these formulas for adults were so changed as to suit also the baptism of infants. In the formulas of Oriental Christians, viz. the Chaldeans or Nestorians, we already find the *baptismus infantum*, that is, the baptism of infants, and apparently for this reason some of them omit the exorcism, renunciation and the confession of faith. They also contain special prayers for infants, in which God is praised for the special grace conferred on infants in baptism.

In the Euchologion, or Ritual of the Greek church, all the different steps in the catechumenate are contained, and as there was also a catechumenate for children who had already received baptism, it could with all propriety retain renunciation, exorcism and the confession of the Apostolic Symbol. But here too we find provisions made for infant baptism. "And when the whole body is anointed," says the Greek formula, "the priest baptizes the child, holding him erect and looking toward the east, saying," etc.<sup>1</sup>

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<sup>1</sup> Rit. Graec., Goar, p. 354.

The Coptic formula contains also a prayer for the mother of the baptized child, and the Syrian formulas contain a prayer for mother and child at the entering into the Lord's temple, according to Hœfling, P. II, pp. 23, 24.

The following Latin formula will give the reader a general idea of every act in the early catechumenate, from its beginning until the candidate received baptism, not only in the Latin, but also in the Greek church :

RITUAL. ROM. QUOD EX VETERIS ECCL. USU RESTITUIT JUL. ANT. SANCT. CASERTANUS.<sup>2</sup>

*Original.*

*Translation.*

Deus in adjutorium meum intende.

Lord, be inclined to help me.

Domine, ad adjuvandum me festina.

Lord, hasten to help me.

Gloria Patri, etc.

Glory be to the Father, etc.

Resp. Sicut erat in initio, etc.

Resp. As it was in the beginning, etc.

Effundam super vos aquam mundam et mundabimini ab omnibus iniquamentis vestris, dicit Dominus.

I will sprinkle clean water upon you, and ye shall be cleansed from all your sins, says the Lord.

Ps. VIII., 2-9.

This Ps. is then read.

Domine, Dominus noster, quam admirabile est nomen tuum. Gloria Patri, etc.

Lord our God, how admirable is Thy name. Glory be to the Father, etc.

Resp. Sicut erat, etc.

Resp. As it was, etc.

Ps. XXVIII.

Then this Ps. is read.

Afferte Domino, filii Dei.

Bring unto the Lord, ye children of God.

Gloria Patri, etc.

Glory be to the Father, etc.

Resp. Sicut erat, etc.

Resp. As it was, etc.

Ps. XLI.

Reading of this Psalm.

<sup>2</sup> Roman Ritual reconstructed from the practice of the ancient Church by Jul. Ant. Sanct. Casertanus.

Quemadmodum desiderat cervus ad fontes, etc.

Gloria Patri, etc.

Resp. Sicut erat, etc.

Effundam super vos aquam, etc.

Kyrie eleison, Christe eleison,  
Kyrie\* eleison. Pater noster.  
et nos inducas in temptationem.

Resp. Sed libera nos a malo.

Domine, exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Oremus. Omnipotens sempiternus Deus, pater Domini nostri Jesu Christi, respicere dignare super hos famulos tuos, quos ad rudimenta fidei vocare dignatus est. Omnem cæcitatem cordis ab eis expelle; disrumpe omnes laqueos Satanae, quibus fuerant conligati. Aperi eis, Domine, janua pietatis tue, ut, signo sapientiae tuae imbuti, omnium cupiditatum foetoribus careant, et suavi odore praeceptorum tuorum, laeti tibi in ecclesia deserviant et proficiant de die in diem, ut idonei efficiantur accedere ad gratium baptismi tui, percepta medicina. Per Dom, etc. Amen.

As the hart panteth after the brooks, etc.

Glory be to the Father, etc.

Resp. As it was, etc.

I shall sprinkle them with clean water, etc.

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.  
Our Father, etc., till to the words: and lead us not into temptation.

Resp. But deliver us from evil.

Hear my prayer, O Lord.

Resp. And let my supplication come before Thee.

Let us pray. Almighty, eternal God, Father of our Lord Jesus Christ, look mercifully upon these Thy servants, Whom Thou hast graciously called to the beginning of faith. Remove all blindness of their hearts from them, and destroy all snares of the devil with which they were bound. Open unto them, O Lord, the door of Thy goodness that, having received the sign of Thy wisdom, they may be free from the foulness of all evil lust, and serve Thee in Thy Church, rejoicing in the sweet savor of Thy commandments, and that from day to day they may become more proficient to come to the grace of Thy baptism, having received



Quid petis ab ecclesia Dei?

Resp. Fidem.

Fides quid tibi praestat?

Resp. Vitam aeternam.

Si vis habere vitam aeternam, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua et ex tota mente tua, et proximum tuum sicut te ipsum. In his duobus mandatis tota lex pendet et prophetae. Fides autem est, ut unum Deum in trinitate et trinitatem in unitate veneris, neque confundendo personas neque substantiam separando. Alia enim est persona Patris, alia Filii, alia Spiritus S., sed horum trium una est substantia et non nisi una divinitas.

help (medicine) through Jesus Christ our Lord. Amen.

What dost thou desire of God's Church?

Ans. Faith.

What does faith give unto thee?

Ans. Life eternal.

If thou desirest eternal life, then keep the commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself. In these two commandments hang the whole law and the prophets. But faith means to worship one God in the trinity, and the trinity in the unity, neither confounding the persons nor dividing the substance. For a different person is that of the Father, a different one that of the Son, and again a different one that of the Holy Spirit. But these three are but one substance, and only one divinity.

Now follows the formula of exorcism and renunciation as already stated in the previous chapter. Then the deacon proceeds after a short prayer:

Signo tibi frontem †, ut suscipias crucem Domini.

Signo tibi aures †, ut audeas divina praecepta.

I give thee the sign (of the cross) on the forehead, to receive the cross of the Lord.

On thy ears, in order to listen to the divine precepts.

Signo tibi oculos †, ut videas claritatem Dei.

Signo tibi nares †, ut odorem suavitatis Christi sentias.

Signo tibi os †, ut loquaris verba vitæ.

Signo tibi pectus †, ut credas in Deum.

Signo tibi scapulos †, ut suscipias jugum servitutis ejus.

Signo te totum in nomine Patris †, et Filii † et Spiritus S. †, ut habeas vitam æternam et vivas in sæcula sæculorum.

Resp. Amen.

On thy eyes, to see the glory of God.

On thy nose, to perceive the sweet odor of Christ.

On thy mouth, to speak the words of life.

On thy breast, to believe in the Lord.

On thy shoulders, to receive the yoke of Christ's service.

I consecrate thee entirely in the name of the Father and the Son, and the Holy Ghost, that thou mayest have eternal life and live for ever and ever.

Resp. Amen.

The Greek formulas usually conclude this: *νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων* — i. e. now and always and into the ages of the ages, Gal. 1:5, or for ever and ever.

Again a short prayer follows. Then:

Oremus.

Exorcizo te, creatura salis, in nomine Dei, etc.

Accipe sal sapientiae; propitiatio tibi sit in vitam æternam.

Resp. Amen.

Pax tibi.

Resp. Et cum spiritu tuo.

Oremus.

Let us pray.

I cleanse thee, created salt, in the name of God, etc.

Receive the salt of wisdom; may it be a propitiation to thee unto eternal life.

Resp. Amen.

Peace be with thee.

Resp. And with thy spirit.

Let us pray.

Again a short prayer follows in connection with the Lord's Prayer. After this the candidates are led to the baptistery, where the deacon proceeds:

Quis vocaris?

Resp. N. N.

What is thy name?

Resp. N. N.

N. N. Credis in Deum Patrem omnipotentem, creatorem coeli et terrae?

Resp. Credo.

Credis et in Jesum Christum, filium ejus unicum Dominum nostrum, natum et passum?

Resp. Credo.

N. N. Dost thou believe in God the Father almighty, maker of heaven and earth?

Ans. I believe.

Dost thou also believe in Jesus Christ, His only Son, our Lord, who was born and who suffered?

Ans. I believe.

Other formulas repeat nearly all of this article.

Credis et in Spiritum S., sanctam ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnic resurrectionem et vitam aeternam?

Resp. Credo.

Dost thou also believe in the Holy Spirit, the holy universal Church, the communion of saints, forgiveness of sins, the resurrection of the body, and life eternal?

Ans. I believe.

Here a great difference is found in the formulas. As a rule they omit quite a number of sentences from this article.

N. N. Quid petis?

Resp. Baptismum.

N. N. Vis baptizari?

Resp. Volo.

N. N. Ego te baptizo in nomine Patris et Filii et Spiritus Sancti. Deus omnipotens, pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Sp. S., quique dedit tibi remissionem omnium peccatorum, ipse te linit chrismate salutis in vitam aeternam.

N. N. What dost thou ask?

Ans. Baptism.

N. N. Wilt thou be baptized?

Ans. I will.

N. N. I baptize thee in the name of the Father (dipping or pouring once), and the Son (dipping or pouring the second time), and of the Holy Ghost (dipping or pouring the third time). The almighty Father of our Lord Jesus Christ, who hath regenerated thee by the water and the Spirit, and who forgave thee all thy sins, Him-

Resp. Amen.

Vade in pace, et Dominus sit tecum.

self may anoint thee with the ointment of salvation unto life eternal.

Resp. Amen.

Depart in peace, and may the Lord be with thee.

During the fourth century almost in each city special baptisteries were erected. The baptizing was usually done at the midnight hour. The torches flared through the dark hall as the candidates passed through them to the baptistery, which consisted of an inner and outer chamber. The candidates had to undress themselves as if for a bath. For this undressing there were special chambers for the male and female converts. The male converts were assisted in this by deacons, the female converts by a deaconess. Hœfling claims, that those parts which nature and reason demand to be concealed, were always covered during the reception of baptism. Before and after baptism the bare limbs were rubbed with oil, which was done by their respective attendants. Then after baptism they were clothed in white gowns, and then received the kiss of peace and a taste of honey and milk. After this the newly baptized received for the first time the Lord's Supper.

As far as we know, the above formula was not used by the Apostles. They simply demanded faith in Christ and then administered baptism in the name of Jesus. Acts 2:38; 8:16; 19:5 it is stated that they baptized in the name of Jesus. But the positive words of the institution of baptism are, to baptize in the name of the Father and of the Son and of the Holy Ghost. In order to harmonize this commandment with the practice of the Apostles, Cyprian<sup>3</sup> holds, that the Apostles were justified in their

<sup>3</sup> See his Epist. 73 ad Jubaj.



practice in baptizing *Jewish* converts in Jesus' name only, because these were familiar with the law of Moses and the Old Testament, and had simply to acknowledge the Son in addition to the Father. And Irenæus<sup>4</sup> justified the practice of the Apostles by saying: In nomine Christi tres personæ intelliguntur, unctus, unguens et unctio, i. e. In the name of Christ the three persons are understood, the Anointed One (Christ, or the Son), the Anointer (the Father), and the Ointment (the Holy Ghost). But the simplest way to harmonize the two statements of the Bible is to find in those passages of Acts *not* the *formula* of baptism, but the sphere, foundation, and ground of baptism, faith, and confession.

In later years the question was raised, whether baptizing in each name of the Godhead did not really result in three baptisms. This was denied, because the three distinct persons constitute only one trinity. Others tried to justify this triple form by referring to the three days, during which Christ was in the tomb. Tertullian<sup>5</sup> decidedly rejects the practice of baptizing in Jesus' name only. He says: Not once, but three times upon the single name of each single person are we baptized. It is evident that those Antipedobaptists who baptize in the name of Jesus only, have departed from the practice of the Apostolic fathers, especially from that of Tertullian, whom they otherwise claim as the great champion of their cause.

Another question was discussed by the fathers in later centuries, viz. whether the pastor should say: *I baptize thee*, as it is really the Lord who baptizes the candidate. Those who justified this form, rightly referred to the fact

<sup>4</sup> See his Contr. Valent. 50.

<sup>5</sup> Adv. Prox. 26, "Nec semel, sed ter ad singula nomina in personas singulas tinguimur."

that the ministry belongs to Christ, and that the properly called and ordained minister of the church does not represent himself, but his Master, viz. Christ. Some of the ancient Greek formulas try to set the matter right by using the third person singular of the passive tense, viz.: Be the Lord's servant baptized, etc. The object was that the minister should not call special attention to his own person by saying: I baptize thee, etc. Indeed, the superstition that this or that person could administer baptism better and more effectively than others, was prevalent among the people, and this often was an additional cause of delaying the baptism of infants. Quenstedt,<sup>6</sup> a most prominent Lutheran theologian of the sixteenth century, says: In our formula there is more emphasis, and it is more proper to say in the first person: I baptize thee, because in it there is comprehended at once the chief cause and the organ, the Holy Ghost and the minister. Moreover, Christ, in the words of institution, says expressly, Make disciples of all the nations, baptizing them, etc. (Matt. 28:19), which is equivalent to saying, Baptize them, etc. Hence the minister can correctly be said to be the one that baptizes, though, of course, only as the servant of God.

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<sup>6</sup> In nostra tamen forma est major emphasis et rectius dicitur in prima persona: Ego te baptizo, ut comprehendatur simul causa princeps et organica, Sp. S. et minister.

## CHAPTER XIV.



### HISTORY OF SPRINKLING.



IMMERSIONISTS abhor the word sprinkling, but it is nevertheless a good Biblical term. It is recorded at least sixty times in the Bible. Those people do not distinguish between form and substance, between the heavenly and the earthly element in baptism; and this is one reason why they hold such erroneous views of baptism. However, true Bible students will always make a proper distinction between form and substance of a divine ordinance. If it is claimed that form and substance in baptism are one and the same thing, then baptism is necessarily reduced to a mere religious washing. It is but an emblematical or symbolical operation that has its sole aim and object in itself, that is, in its mere outward form, conferring no divine blessings. Such mere emblematical religious washings existed among the heathen nations long before the coming of Christ. And if Christ's institution of baptism consists also in a mere emblematical washing, entirely void of an inner value, then there was actually no need of such an institution, as the Apostles as well as all the heathen world knew of such religious washings. True, Christ's institution would still differ from these heathen emblematical washings in so far as He commanded to do this washing in the name of the Triune God. But this only makes the

case worse as it would result in the fact, that He commanded that the name of the true and living God should be connected in vain with a mere mechanical operation. But such an institution would be a blasphemy, as the name of God shall not be taken in vain. It is therefore a fact, that the performing of a mere emblematical baptism in the name of the living God, is a breaking of the second commandment, viz. Thou shalt not take the name of thy God in vain. On the other hand, a baptism that confers essential divine blessings performed in the name of the Triune God is in perfect keeping with the second commandment. Again, if Christ instituted but a mere emblematical baptism, pleasing unto the Triune God, then we might ask, Why was not God pleased also with an emblematical redemption? Just as surely as God could only be pleased with a real, substantial redemption consisting in the bloody sacrifice on the cross, so surely can He only be pleased with a baptism that confers the true merits of the real blood of Christ.

The ceremonial rites in the Old Covenant cannot at all be compared with the heathen religious ceremonies, as they were all based on a substantial divine promise. They all pointed to the real, though promised, substance, viz. Christ, and actually conferred the merits of Christ by virtue of the divine promise. Christ is the sum and substance of the divine promises, their beginning and end, and therefore He could not institute an ordinance that was to convey His own Self in the far off future. Christ's ordinances can but have their sole aim and object in themselves, that is, in a Christ who is actually present in the ordinances. Anything short of this reduces the New Testament ordinances to a mere mockery.

The meritorious work, or in other words, the blood of Christ, is always spoken of in the Old Covenant as being



sprinkled on the people. The blood of Christ is called the blood of sprinkling, that speaketh better than the blood of Abel. Heb. 12: 24. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats with water, and scarlet wool and hyssop, and sprinkled both the book and the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, He sprinkled with blood the tabernacle, and all the vessels of the ministry. And almost all things are by law purged with blood, and without shedding of blood is no remission. Heb. 9: 19-22.

All this was done according to the divine law, and the keynote of all this sprinkling of blood is found in the words: And without shedding of blood is no remission. So shall He, viz. Christ, sprinkle many nations, says Isaiah. I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. Ezek. 26: 25. And the Holy Spirit is always spoken of as being poured out or shed down upon the people. From this we see that the real moral cleansing is accomplished by sprinkling the typified blood of Christ on the people. Now if we can only be cleansed from sin by the blood of Christ, then the saving blood of Christ can not be separated from His divine institution of salvation. But such a separation is actually made if these ordinances have their sole aim and object in their mere outward, mechanical operation.

But in spite of all this immersionists hold that the form or the manner of baptism must be immersing. Baptism and immersion are one and the same thing to them, or in other words, form and substance are alike. "Baptism is in itself nothing," says J. S. Sweeney, a Campbellite, in his Sermons, p. 287. Again: "But it will be observed that none

of these Scriptures (viz. Mark 16: 16 Acts 2: 38, John 3: 5, Acts 22: 16, etc.) ascribe any intrinsic virtue to the water of baptism" (p. 287). But in direct opposition to this he says on p. 149: "Baptism is the laver of the new dispensation,—the laver of the regeneration." Baptism, immersionists say, is but a test of faith. Of course if it were true what Sweeney says, p. 154, viz.: "They (the Disciples or Christians) have rooted out that noxious African thistle—the doctrine that infants are guilty of Adam's transgression," then baptism might serve as a simple test of faith. But how a mere test-baptism can base its validity on a certain, absolutely fixed form, that is rather hard to understand, unless it is admitted, that the mere form itself is the test. But if this is admitted, then we ask, why should water at all be used in such a test-formality? The logical result of such a mere test-baptism is just what Mr. Sweeney says, viz. "in itself nothing." But this absolutely removes every particle of ground for observing this empty form by total immersion. No valid reason can be given from this standpoint for the using of water in baptism. But on the other hand, if water and the Word serve as a vehicle by which real divine favors are conveyed, then all is clear. That makes baptism a means of grace in itself, for which any amount of water is sufficient.

An unsound cause is usually supported by unsound arguments, and this is really the situation of immersionists. They do not hesitate to claim that their mode of baptism is supported by the very word *baptizein*. How groundless this claim is, has already been sufficiently demonstrated. Besides this they also claim that the history of the church from the very beginning up to the thirteenth century knows of no pouring or sprinkling, except in cases of necessity. Let us candidly examine this sweeping statement. We will

not now speak of certain cases in the New Testament in which sprinkling was evidently observed, as we expect to do that later on.

But first of all it is necessary to know what is really meant by the word immersion. Baptists and others hold that immersion means putting under the water the entire body of a person, just as in a burial. The question is, did the church fathers mean such a total immersing of the body when they speak of immersion in connection with baptism? And we do not hesitate to answer, No, they did not use the word exclusively in such a sense. Even Judson,<sup>1</sup> a Baptist writer, says: "In the Apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, *bowed forward*, aided by that genuflection which instinctively comes to one's aid when attempting to bow in the practice, *until his head* was submerged, and *rose by his own effort*." From this it is clear that the candidate for baptism went to the water, then bowed forward and was immersed. But what kind of an immersion this was, is plainly seen, viz. only the head was dipped.

The great historian Wall<sup>2</sup> says: "The way of trine immersion, *or plunging the head* of the person three times into the water, was the general practice of all antiquity."

The authority of these two prominent writers ought to satisfy any reasonable person as to the general mode of baptism during the entire antiquity.

However, we have in addition to this the following statement of Augustine:<sup>3</sup> "After you have professed your

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<sup>1</sup> Judson on Bap. p. 112.

<sup>2</sup> Hist. of Inf. Bapt., vol. ii, p. 419.

<sup>3</sup> See "Hinton's Hist. of Bapt.," p. 157.



belief, three times did we submerge your *heads* in the sacred fountain."

Jerome<sup>4</sup> says in speaking of baptism: "He will immerse the *head* three times in the washing." Again the Rit. Rom.<sup>5</sup> speaks of the three times dipping the *head*, and the Antiochian and Armenian formulas of baptism speak of applying the water to the *head only*.<sup>6</sup>

In the light of these historical facts it is evident that by immersion the *dipping of the head* in water is meant.

That the sick and feeble persons were always baptized by pouring or sprinkling, is a well established fact. And if sickness was as prevalent in the early centuries as it is now, then surely hundreds and thousands were baptized by sprinkling. Indeed, if they followed Tertullian's view of delaying baptism, the sick and death-bed baptisms must have almost become the rule in his day. And this would make pouring or sprinkling the rule, and total immersion the exception in Tertullian's time. However, that pouring was considered valid and sufficient in the absence of any sickness, is clearly seen from that remarkable document called "Teaching of the Twelve Apostles," dated back as far as A. D. 120 by critical scholars. This document brings the mode of pouring up to within twenty years of the death of the last Apostle. We shall follow the chain of testimony in favor of sprinkling from this date toward us. The next one who speaks of sprinkling is Tertullian in his often quoted works. He says in referring to baptism: "Who will accommodate you, a man so little to be trusted, with one sprinkling of water?" Not *one* but *three* sprinklings or dippings is what Tertullian wanted. Tertullian was born

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<sup>4</sup> Adv. Lucif. 4.

<sup>5</sup> See "Höfling," p. 59.

<sup>6</sup> Ibid., p. 53.



A. D. 160, hence only forty years later than the date of the above mentioned Teachings.

The next witness, Origen, was born only twenty-five years later than Tertullian. He called the pouring of the water on the wood, ordered by Elijah to be placed on the altar, a baptizing. Origen was a thorough Greek scholar hence he certainly knew whether baptizein would be identical with pouring.

We now come to Cyprian,<sup>7</sup> born fifteen years later than Origen. He answered the question whether a person baptized by sprinkling during his sickness was properly baptized, thus: "I would use so much modesty and humility as not to prescribe so positively, but that every one should enjoy the freedom of his own thought, and do as he thinks best." These are, indeed, golden words, as they grant to every one religious freedom in matters of formality. "I do," he proceeds, "however, according to the best of my mean capacity, judge thus: That the divine favors can in no wise be mutilated or abridged (by sprinkling) so that anything less than the whole of them is conveyed," etc. The divine blessing in baptism cannot be abridged by sprinkling, is his argument, which is worthy of the respect of all Bible Christians. He proceeds again, referring to the sprinkling of water by Ezekiel, thus: "The water of aspersion is purification. From this it appears that sprinkling is sufficient," etc.

That the Emperor Constantine and Novatian in the third century were baptized by sprinkling or pouring, is a well-known fact. And the claim that those who were baptized on the sick or death-bed were never permitted to hold any office in the church, as they were on account of such baptism considered inferior Christians, is contradicted in

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<sup>7</sup> Ep. ad Magn. 76, 8.

Novatian's case, as he was made a presbyter after his baptism, as Eusebius cap. 43, lib. vi, plainly states.

That the infants Eutychianus and Zosimus in the third century, and Lea A. D. 330, and Aristo A. D. 389, and Maria A. D. 417, and Valentianus A. D. 503 were baptized, is beyond the question. See Dr. Piper's *Annals* 1855 and Aringhi.

And if these infants, whose names are found in the catacombs, were baptized on their death-beds, it was done by pouring or sprinkling.

Indeed, if the records of the names of those who were baptized in the ancient church were preserved to us in full, we would be surprised at the vast number of infants and adults who were sprinkled.

Laurentius<sup>8</sup> the martyr A. D. 250 baptized one of his executioners, who became converted, with a pitcher of water. This could only be done by pouring or sprinkling. Furthermore, the most ancient pictures of baptism represent the candidate as sitting in a vase, and the minister pouring the water on his head. If total immersion had been the exclusive mode, then the fathers would have protested against such a representation of baptism. But not a single voice is raised up against these pictures by the fathers. Had our modern immersionists lived at that time, they would not have kept silent about the matter.

Gregory of Nyssa,<sup>9</sup> born A. D. 332, speaks of pouring water on the head in baptism, and Gennadius,<sup>10</sup> in the fifth century, speaks of baptism as being administered in the French churches either by immersion or sprinkling. Pope Stephen II, A. D. 745, says, that if baptism is done by pour-

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<sup>8</sup> Walfridius Strabo quoted by Wall.

<sup>9</sup> See his *Log. Catech. caput* 35.

<sup>10</sup> *Inf. Bapt. Scriptural and Reas.* by Sam. Miller, D. D.

ing water on the head in the name of the Trinity, it is valid and effective. Thomas Aquinas and Bonaventura in the thirteenth century justified sprinkling. The former says: "Baptism may be given not only by immersion, but also by affusion or sprinkling," etc. And the latter says: "They way of affusion in baptism was probably used by the Apostles," etc.

The Synod of Angers A. D. 1275 holds that the general custom of the church was to dip or to pour the water three times on the candidate. The Conc. Nemaus.<sup>11</sup> A. D. 1284 says: "If no vase can be had, then the water may be poured on the head of him who is to be baptized." According to Martene the statutes of the Syn. Carducensis, Ruthenensis and Tutelensis agree with the Conc. Nemaus. in this respect. The Syn. Joannis Episc. Leondiensis<sup>12</sup> A. D. 1287 says that the minister may pour with his hand the water on the head of the child.

From this time on dipping of the head or sprinkling was the rule, and total immersion the exception.

It is often claimed by Baptists and others that the Westminster Assembly by a single majority vote changed immersing to sprinkling. This is not the case. Dr. Lightfoot objected to the sentence: "It is lawful and sufficient to sprinkle a child," not because he doubted the sufficiency of sprinkling, but because he thought it wrong to say that sprinkling was *lawful*. He objected to the word *lawful*. He himself then prepared the following: "Then the minister shall say: I baptize thee in the name of the Father, the Son and the Holy Ghost. And as he pronounces these words, he shall baptize the child with water, which, for the manner of doing it, is not only lawful, but *sufficient*, and

<sup>11</sup> Höfling, p. 51.

<sup>12</sup> Ibid.

mose expedient to be, by pouring or sprinkling of water on the face of the child, without adding any ceremony." And this, according to the historian Neal,<sup>13</sup> was adopted by a great majority vote of the Assembly.

Although Luther speaks of dipping the *head* in water, which mode he calls immersion, yet he mentions pouring and sprinkling time and again as the mode of baptism.

The Baptists and Immersionists frequently quote Luther's advice concerning the baptizing of a converted Jewess saying, that she should be placed in a bathing tub up to the neck in water, and then the baptist should *dip her head* into the water. And also his words where he speaks of immersion, viz: If you consider what baptism *signifies* (not what it is) you will see that the same thing (immersion) is required, etc. But if they would deal honestly with Luther, then they would also quote his following words: "Not that I deem it necessary, but that it would be nice." Tom. XIX, p. 80, Halle Ed. And again: "The word *taufen* (baptize) brings with it water, for it means to bathe, or to dip in, or to make wet with water." Tom. X, 2615.

If Luther had thought immersion essential and absolutely necessary, he would certainly have practiced it himself. He certainly had the courage to practice what he believed. In conclusion we state what the author of *Temoignage de Bunsen*, etc., who was himself an opponent of infant baptism, says: "To claim that immersion is the only valid way of baptizing, and to reject baptism by sprinkling just on account of its form, that is a lamentable narrow-heartedness and one of those miserable defects, which so heavily hang to adult baptism."<sup>14</sup>

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<sup>13</sup> Neal's Hist. of the Puritans, vol. II., p. 106.

<sup>14</sup> See "A. Stoeber's Inf. Bapt.", p. 172.



## CHAPTER XV.



### HISTORY OF SPONSORSHIP.



Y sponsorship is meant that custom in the Christian church where, at the baptism of infants, certain adult persons, male or female, profess the Christian faith and renounce the devil and all his works in the name or instead of the infant, and guarantee that the baptized child shall be instructed in the faith professed at his or her baptism. Such persons were called in the Greek church *ἀναδοχοί*, i. e. receivers or acceptors of the child. In the Latin church they were called *sponsores*, *fidedictores*, *susceptorcs*, *compadres*, *commatres*, *patres spirituales*, etc., i. e. bondsmen or sureties, faith-reciters, receivers, co-fathers, co-mothers, God-fathers, etc. The institution of sponsorship is older than the Christian church. It was observed already in the Jewish church. At the Jewish proselyte baptism usually three sponsors were present.<sup>1</sup>

In the Christian era we find the system of sponsorship mentioned by Dionysius Areop.<sup>2</sup> Then mention of it is made by Justin the martyr<sup>3</sup> A. D. 105. Then we find it mentioned by Hyginus<sup>4</sup> A. D. 154, saying that only one

<sup>1</sup> See "Lundius, Ancient Jewish Rel.," p. 853.

<sup>2</sup> See his *De eccles. hier.*, cap. 2. Formerly he was identified with the person of that name mentioned Acts 17, 34; but he lived centuries later.

<sup>3</sup> *Apol. I.*, capt 61.

<sup>4</sup> *Décr. Gratian, de consecr. dist. IV., c. 100.*

sponsor was necessary. Of St. Sebastian <sup>5</sup> A. D. 255 it is said, that he himself performed the function of sponsorship. The next writer of the fathers who speaks of sponsors is Tertullian, <sup>6</sup> born A. D. 160, and although he sees them exposed to danger, yet he does not argue against the custom itself. In the Apostolic Constitution the provision is made that male sponsors should present male candidates for baptism and female sponsors female persons. And this view is also expressed in the decrees of the Nicene Council, 22.

Cyril of Alexandria <sup>7</sup> A. D. 376 speaks of sponsorship, and Augustine speaks at length of this custom in his letter to his friend Bonifacius. Fulgentius in the sixth century and the Concil. Antissiod. A. D. 578 knew of the custom. The Concil. Mogunt. A. D. 813 forbade that the parents of the children should serve as sponsors. On the other hand among the Waldenses apparently none but the parents of the children were admitted as sponsors.

The sixteenth century Reformation found the system of sponsorship universally adopted and observed in the Christian church, and sanctioned the ancient custom. And to-day wherever infants are baptized we also find this institution observed.

It is true, some of the above mentioned church fathers speak of sponsorship for adults in baptism. Although it would seem that adults really needed no sponsors, as they could speak and answer for themselves, nevertheless sponsors were frequently given to adults at their baptism. In cases of dumbness or sudden delirium, or with persons otherwise disabled to speak and answer for themselves, spon-

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<sup>5</sup> Act. S. Sebast. ap. Surium 20.

<sup>6</sup> De bapt., c. 18.

<sup>7</sup> Comment. in Joann. XI., 26.

sors as a matter of course were given them, who had to bear testimony to their good character and to the fact that the candidates had expressed a desire for baptism.

But on the other hand sponsors were also given to infants at their baptism in the earliest days of the Christian church. Indeed, the history of sponsorship confirms the fact, that infants were baptized in the first centuries.

In the same place where Tertullian advises the delaying of infant baptism he also speaks of sponsors for infants at their baptism, saying: Why should it be necessary to expose also the sponsors to danger, etc. Now as Tertullian wrote these words before the close of the first century after the death of the last Apostle of Christ, it is evident that the system of sponsorship for infants was an established fact at that early date. Indeed, it must have existed a long time before Tertullian speaks of it, as such an institution could not be introduced at a moment's notice. Only by a slow process could it become an established custom. Had it been introduced, say ten or twenty years before Tertullian wrote the above words, then he would have surely argued that infant baptism and sponsorship at their baptism was something newly introduced into the church, an innovation of which the last Apostle John and his immediate followers knew nothing. That would have been a most powerful argument in favor of his view on infant baptism and sponsorship. But Tertullian did not and could not use such an argument, and why not? Simply because the historical facts were against it. His only reason against infant baptism and exposing their sponsors to the danger of not being able to keep the promises made for the child, is his personal opinion that it would be more expedient to delay baptism. But that Tertullian was not the man whose personal opinion could serve as a rule in matters of faith and

practice, is a well-known fact. Why should he have been regarded by the church as a heretic if his personal opinion in matters of faith and practice had always been sound? The fact is that Antipedobaptists, who make Tertullian the great champion of their cause, are building their arguments on the mere personal opinion of this writer. What the fathers before Tertullian and his own contemporaries have to say on the subject is of no importance to them. However, the very words of Tertullian concerning sponsorship establish the fact, that this institution existed long before the close of the first century after the Apostolic days. But this fact in turn confirms the practice of infant baptism at that early period.

The early church had a special object in view in demanding sponsors at the baptism of infants, and this object was not the observing of the imposing liturgical services customary at the baptism of adults, but the guarantee that whatever was done by the sponsors instead and in the name of the child at his baptism, should be done by the child himself in later years, if God granted him life. And as this could only be accomplished by the religious instruction of the child, the sponsors were held responsible before God and the church for such religious training. It is true the sponsors answered for the child somewhat more than the Lord expressly demanded in the Gospel, as Tertullian<sup>8</sup> says, but the sum and substance of their promise, viz. the renouncing of the devil and all his works and the believing in the Apostolic Creed, is surely in perfect harmony with the demands of the Gospel.

The question, whether the administrator of baptism should put the questions of renunciation and confession of

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<sup>8</sup> De cor. mil., c. 3: "Amplius aliquid respondententes, quam Dominus in evangelio determinavit."



faith directly to the infant or to its sponsors, was considered of no importance by the most prominent church fathers. It is true, Augustine prefers to put these questions directly to the sponsors, as is evident from his letter to Bonifacius, but this is due to his idea that these questions are an essential part of the *celebratio sacramenti*, i. e. the performing of the baptismal sacrament. It is the child that receives baptism, and not the sponsors; therefore it is but right and proper that the child should be asked. And for the very reason that the child cannot answer for himself, the sponsors are not only the sureties, but also the spokesmen of the child. Their answer is the child's answer. In view of the faith wrought in baptism and the future religious training the child through his sponsors renounces the devil and promises to believe in the Triune God.

But as faith and divine grace are conferred upon the child in the very act and reception of baptism, the question is whether it is right and proper to ask the child directly, before the baptism has been administered, the question: Dost thou believe, etc. The answer is found in the fact, that the child is baptized not *because* he believes, but that he *may* believe. All the ancient as well as the more modern formulas of baptism for infants put all the questions directly to the child. Hoefling, Part II., p. 7, answers the above question thus: The children receive the *sacramentum fidei in fide ecclesiae* (the sacrament of faith in the faith of the church) upon the ground of the unity of the regenerating spirit in them, viz. the children and in those who offer them for baptism.

As to the question, who should serve as sponsors, the history of the ancient church points to the parents of the children in case that they themselves are Christians and still living. From Augustine's letter to Bonifacius it is

evident that at that time it was the rule that the parents served as sponsors. The main reasons why e. g. the Concil. Mogunt. A. D. 813 forbade parents to act as sponsors were the conviction that parents, by the very fact of being such, are already bound to attend to the religious instruction of their children, and the desire to have sureties besides them, especially in case they should prove unfaithful or careless. But that none but believers should act as sponsors was the absolute rule and practice of the early church, and ought to be the rule also in our days. If strangers were permitted to act as sponsors, the pastor or the bishop first examined them as to their belief. It was also customary to invite the sponsor by letter, and Luther once wrote such a letter which is a model. It is also a very ancient custom to give presents to the baptized child on the day of his spiritual birth, by which the sponsors reminded the child of his having received the spiritual gifts of God on the solemn day of baptism.

As to the number of sponsors the custom of the church was to admit two or three, and usually their names were given to the child. But in this perfect freedom was granted. The ancient church preferred to take male sponsors for male children, and female sponsors for female children. But this is also simply a matter of taste.

The main and great object of sponsorship was and always should be, to pray for the baptized child, and in case the parents neglected the religious training of the child to remind them of their duty, and to do everything possible to lead the child onward to heaven. Those who received and accepted the child in baptism should always remember that the Scriptural words, Bring the children up in the nurture and admonition of the Lord, pertains also to them.

## CHAPTER XVI.



### HISTORY OF TRINE IMMERSION.



IN reading of immersion in this chapter the reader will remember, that this word was not exclusively used by the early fathers in the sense of putting the body entirely under the water. Dr. T. J. Conant, a Baptist, says in his philological explanation of the word baptizein: "When *part* of an object is said to be immersed, the word is applied to that part alone, and the rest of the object is expressly excepted from its application." Accordingly the dipping into the water of the finger, the hand or the head is called immersing just as well as the putting of the whole body under the water was called immersing. Christ instituted one baptism Eph. 4 : 5, and this one baptism should be administered in the name of the Triune God, Father Son and Holy Ghost. As the word baptizein prescribes neither the quantity of water to be used in baptism nor the manner of its application, the question is whether the water must be applied only once when baptism is performed in the name of the Father, Son and Holy Ghost, or whether it must be done each time at the mention of each person of the Trinity. Let the answer to this question be given by the early church fathers, and let us see how they administered baptism.

Athanasius, † A. D. 373, says: For that the child sinks down *thrice* at the font and comes up, this shows the death and the resurrection on the third day of Christ.<sup>1</sup>

<sup>1</sup> Quest. in Ps. 92, Tom. II., p. 327.

Chrysostom, † A. D. 407, states: Divine symbols are therein celebrated, *burial* and *deadness*, and *resurrection* and *life*. And all these take place together; for when we sink our heads down in the water as in a kind of tomb, the old man is buried, and sinking down beneath is all concealed at once; then when we emerge, the new man comes up again.<sup>2</sup>

Cyril of Jerusalem, † A. D. 386, says: And each was asked, if he believes in the name of the Father, and of the Son, and of the Holy Spirit. And ye professed the saving confession, and sunk down *thrice* into the water, and again came up.<sup>3</sup>

Jerome, † A. D. 420, remarks: And *thrice* we are immersed, that there may appear one sacrament of the Trinity.<sup>4</sup>

In the Apostolic Canons, about A. D. 300, we read: If any bishop, or presbyter, shall not perform *three* immersions for one initiation, but one immersion given into the death of the Lord, let him be deposed<sup>5</sup> (from office).

The Greek Ritual called Euchologion, says: At *each invocation*, bringing him (the child) down, and bringing him up again.<sup>6</sup>

Tertullian, † 220, says: Then we are *three times* immersed.<sup>7</sup>

Clement, † A. D. 220, states: Ye were conducted to the bath just as Christ was carried to the grave, and were *thrice* immersed to signify the three days of Christ's burial.

Monulus A. D. 200 used the following language at the Council of Carthage preserved to us by Cyprian: The true

<sup>2</sup> Hom. 25 in Joann. ed. Montf. vol. VIII., p. 146.

<sup>3</sup> Mystag. II., 4 ed., Toutee, p. 312.

<sup>4</sup> Comment. in Ep. ad Eph. lib. II., cap. 4.

<sup>5</sup> Canon 50.

<sup>6</sup> Goar ed., 355.

<sup>7</sup> De corona Militis, cap. 3.



doctrine of our holy mother, the general church, hath always, my brethren, been with us, and doth yet abide with us, especially in the doctrine of baptism and the *trine* immersion wherewith it is celebrated, our Lord saying: Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Ghost.

Chrysostom, already quoted, uses also the following language: Christ delivered to His disciples one baptism in *three* immersions of the body.

Basil, † A. D. 379, states: By *three* immersions, therefore, and by three invocations we administer the important ceremony of baptism.

Ambrose, † A. D. 397, says: Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, I believe; and thou didst sink down, that is, wast buried. Thou wast asked again, Dost thou believe in our Lord Jesus Christ and His crucifixion? Thou saidst, I believe; and wast dipped again and wast buried with Christ. Thou wast asked the third time, Dost thou believe in the Holy Spirit? Thou answeredst, I believe, and wast dipped a *third* time.

Augustine, † A. D. 430, states: After you professed your belief three times did we submerge your heads in the sacred fountain.

Theodoret, A. D. 457, says: He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning, from the Lord and from the Apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate in baptism *three times*, nor to mention the name of the Trinity, but to immerse only once into the death of Christ.

Trine immersion or thrice dipping or pouring is also claimed by Walfridius, by Stabo, by Gregory of Nyssa, by

Socrates, by the Rit. Rom., by the Synod of Constantinople, by Zosomen and even by Pelagius.

In the Middle Ages we observe Alcuin, † A. D. 804, making the following statement: To us it seems indeed, according to our feeble judgment, that as the inner man is formed anew after the image of his Maker, in the faith of the Holy Trinity, so the outer man should be washed with a *trine* immersion.

Theophylact, † about A. D. 1118, says: For one baptism is spoken of, as also one faith, because of the doctrine respecting the initiation, being one in all the church, which has been taught to baptize with one invocation of the Trinity, and to symbolize the Lord's death and resurrection by the *threefold* sinking down and coming up.

Zonaras, about A. D. 1100, in his annotations on the Apost. Can. says: *Three* immersions the canon here calls the *thrice* sinking down in one initiation, that is, in one baptism.

The Book of Common Prayer of the Anglican church, A. D. 1549, demands: Then the priest shall take the child in his hands, and ask the name. And naming the child, shall dip it in the water *thrice*. First dipping the right side, second the left side, and the third time dipping the face toward the front, etc.

J. Lingard, in his Hist. and Antiq. of the Anglo-Saxon Ch., Vol. I., p. 317, says: When an adult solicited baptism, he was called upon to profess his belief in the true God, by the repetition of the Lord's Prayer, and the Apostles' Creed; and to declare his intention of leading a life of piety, by making a three-fold renunciation of the devil, his works and his pomps. He then descended into the font, the priest depressed his head *three times* below the surface, saying, I baptize thee in the name of the Father, and of the

Son, and of the Holy Ghost. Then Mr. Lingard adds: "In the baptism of children the same rites were observed, with a few necessary variations. . . . Such were the canonical regulations with respect to the administration of baptism."

From the words of the institution of baptism Tertullian claimed: A law of baptizing is imposed, and the formula prescribed. And this formula he claimed was a threefold application of water at the mention of the Trinity. That the ancient church followed Tertullian in this respect is evident beyond a doubt from the above statements of the fathers.

*Trine* immersion, thrice pouring or sprinkling or dipping *three* times either the head only, or the whole body, was the general practice of the church until the fourth Council of Toledo held in Spain A. D. 633. It is true, Eunomius and his pupils Theophronius and Eutychius first introduced single immersion or dipping, but not until this Council of Toledo was trine immersion forbidden. And this was done upon the advice previously given by that famous Pope Gregory I. Bingham, an Episcopalian writer, says in his *Antiq.*, book II, chap. II:

"The Arians in Spain, not being of the sect of the Eunomians, continued for many years to baptize with three immersions; but then they abuse their ceremony to a perverse end, to patronize their error about the Son and the Holy Ghost being of a different nature or essence from the Father; for they made the three immersions to denote a difference or degree of divinity in the three divine persons; to oppose whose wicked doctrine, and that they might **not** seem to symbolize with them in any practice, that might give encouragement to it, some Catholics began to leave off the



trine immersion, as savoring of Arianism, and took up the single immersion in opposition to them."

Quinter in his Debate, p. 15, makes the following statement:

"The practice of the early church was to immerse the body under water three several times. Tertullian speaks of it as the general custom in his time; so do Basil, Jerome, and others, some of whom say it was done at the distinct mention of each person of the blessed Trinity. Two reasons were given for this practice, the one that it represented their profession of faith in the Holy Trinity, the other that it referred to the three days of Christ's burial. Augustine joins both these reasons together. This practice was derived by some from Apostolic tradition; by others from its institution by our Savior; by others it was thought to be an indifferent circumstance. Tertullian, Basil, and Jerome reckoned it to have been handed down from Apostolic tradition. Chrysostom seems to think it prescribed in the Savior's words of institution. The Apostolic Canons order every minister to be deposed, who should be baptized otherwise. Innovations were, however, after a time, made in this respect, and controversies growing out of theological views arose concerning the practice, which at length led the Council of Toledo to make rules to dispense with it; yet Strabo considers it to have been the prevalent practice of the church till the seventh century; and Vossius speaks of trine immersion, or what corresponds to it,—the trine aspersion, being the general practice of the modern church."

Luther found the practice in the church of applying the water in baptism three different times, once at the mention of each name of each person in the Trinity, and he accepted this mode and practiced it himself. And in this the



Christian church that is known by Luther's name, and the great majority of other denominations, follow his example. In a previous chapter we have already stated the reasons why some were of the opinion that trine immersion or dipping would result in three baptisms. Of course, if all the words of the institution of baptism were recited at each dipping or pouring, then we would have three baptisms. Such a threefold recitation at each of the three dippings is enjoined in the Armenian formula of baptism. Although trine or single immersion or dipping or sprinkling is a matter of formality and not of substance, yet by observing the trine application of water in baptism we are in close harmony with the early church. And especially is this custom commendable if we thereby symbolize our belief in the Trinity.

## CHAPTER XVII.



### TIME AND PLACE OF BAPTISM.



R. CON. — You told me, Mr. Pro., that the early Christians usually baptized adults and children at Easter and Pentecost. Did they have a special reason for this?

Pro. — Easter is the festival of Christ's resurrection, and Pentecost is the festival of the pouring out of the Holy Spirit. In baptism a person rises from spiritual deadness into a new spiritual life, or as Paul says, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. This change is beautifully symbolized by these festivals, and that was the reason why the fathers chose these seasons for administering baptism. However, this was not an absolute rule among them, as they baptized also at other seasons and days.

Con. — You also stated that baptism was administered at the midnight hour. Why did they do this?

Pro. — At the midnight hour the old day dies and the new day is born. The symbolical meaning of baptizing at this hour was, that the old man, i. e. sinfulness, should die with the old day, and the new man, i. e. holiness, should be born with the new day.

Con. — It seems as though the early fathers made use of every proper symbol to indicate the change in baptism. But it seems to me that Christmas would be a most suitable

time to symbolize the new birth. Did they also choose this time for baptism?

Pro.—Yes, and also the Epiphany season was chosen for baptism. It is said of Augustine A. D. 600, the apostle of England, that he once baptized 10,000 persons on Christmas day, which by the way could hardly be done by the mode of immersion.

Con.—Did the Lord's Apostles observe a special time for baptism?

Pro.—No, they baptized any one at any time and at any place where water could be had, as soon as the people received the word. Acts 2: 41.

Con.—When should our infants be baptized?

Pro.—As soon as possible. If parents really love their children, they will surely not withhold from them the great heavenly blessings bestowed on the infants in baptism.

Con.—Why do some Christian parents wait with the baptizing of their children one, two, and even three months or still longer?

Pro.—Some parents do this, because they are waiting for the birthday of some relative to come around, in order to baptize the child on such a day. Others again want sufficient time to prepare for a great banquet on the day of baptism. And others again have no cause whatever to delay baptism, except their indifference in religious matters.

Con.—But does all this not plainly show, that the parents do not appreciate baptism as they ought to?

Pro.—Most assuredly it does. It simply shows that they are not conscientious Christians. Earnest Christian parents will hasten to bring their children to Christ in baptism, especially if they remember, that children often take sick and die suddenly. They will not wait with baptism until it is too late.

Con.—Tell me also, where baptism should be administered.

Pro.—The Apostles baptized anywhere, and often at the houses of the people. And the early Christians followed their example, until special baptisteries were built in connection with the churches. Clovis, king of the Franks, was baptized at the church in a font A. D. 496.

Con.—Would it not be proper to baptize the children in the church during the meeting of the congregation?

Pro.—Certainly, the church is the most appropriate place where it should be done. The whole congregation takes part in the sacred ceremony, and joins in praying for the welfare of the child. Why should we place a baptismal font in our churches, if baptism is to be administered at the house<sup>1</sup> of the parents? The rule should be, to baptize infants at the church, and the exception to baptize them at the house.

The Church Const. of Pomerania,<sup>2</sup> A. D. 1569, says: Therefore holy baptism shall not be performed secretly or in a secluded place, but in the presence of the congregation, as has been the custom (?) in the ancient church; and the

<sup>1</sup> I. Ch. K. v. Hofmann in his *Encyclop. of Theol.* p. 367, says: "On the other hand the baptism of children will have its right place rather in the home, in the family." To this we cannot agree, but the following is our conviction: "Being a public act it (baptism) should take place in the presence of the congregation and with its participation in it."—C. H. L. Schuette in his "Before the Altar," p. 31.

<sup>2</sup> Original: Darnemme shal de hillige Doepe nich heemlick edder im Winkel sonder in facie ecclesiæ geshehen, alse in veteri ecclesia allewege gebruecklich gewest is; under schoelen de Parrherrn uterhalb der Nodt, odder wo nich beweglke Orseke is, in Huesern nich doepen, sunder de Luede vormanen unde darhen leren, dat se ere kinder in de Kerke int Kaspel, dar se hen hoeren, tor Doepe bringen. Item dat se de Kinder nich ungedoeft lange liggen laten,



pastors shall not, except in case of necessity, or if there is good cause, baptize in the houses, but shall admonish and teach the people, that they bring their children into the church within the charge to which they belong, for baptism. Again, that they do not leave the children unbaptized a long time, and according to the church constitution invite pious sponsors, and everyone lift up his heart to God during the baptizing and pray earnestly against the devil, sin and death; that also the father of the child be present himself at baptism for the prayer's sake; and that the midwives or other women commit no mockery or superstitious heathenish actions with the young children and the women in child-bed. . . . Whenever illegitimate children are brought to baptism about whom often great dishonesty is committed at their baptism, the pastor shall enquire of the midwife, if it is not known to whom the child belongs. If it is not yet (generally) known, the pastor shall not tell it, but shall admonish him who has been named to him (as the father of the child) to repent. . . . Baptism shall not be denied to illegitimate children . . . on account of the sins of the parents.

godtselige Vaddern bidden vermoege der Kerkenordeninge, ein Jedermann in der Doepe sin Herte to Gode erheve, mit Ernst gegen den Duevel, Suende unde Dodt bedede; dat ok de Vader des Kindes suelbst bi der Doepe moege ershinen umme des Gebedes willen; dat bi kindelbeaddeschen Fruwen und an den jungen Kindern de Bademoemen odder andere Fruwen nene Affgeoderie odder superstitiones durch heidnischen Biloven driven. . . . Wenn uneelike Kinder tor Doepe gebracht werden, darover vaken grote Unrichticheit bi der Doepe vorwilt, shall de Prediger von der Bademoemen, wo et nich rede kundt is, erkundigen, weme dat Kind hoeret. So et noch nich ludbar is, shal et de Prediger nich sprengen. sunder densuelvigen, de genoemt is, tor Bote vormanen. . . . Den uneeliken Kindern shal man de Doepe umme der Oldereren Suende willen . . . nich vorseggen.

## CHAPTER XVIII.



### BAPTISM OF NECESSITY.



HAT there is but one baptism which is necessary for the salvation of infants as well as adults according to Christ's words: Except a man be born of water and of the Spirit he can not enter into the kingdom of heaven, John 3: 6; that this baptism must be administered in the name of the Father, Son and Holy Ghost; that baptism should be administered by the properly called and ordained ministers of the church, and that it should never be repeated if administered according to these rules,—these were established principles of the church from of old. However, certain questions presented themselves to the early fathers, pertaining to the baptism of heretics, and to cases of infants, where no positive testimony could be given of their being baptized or not. Cyprian<sup>1</sup> and Firmilianus positively refused to acknowledge baptism as right and proper when administered by heretics, because such baptism was performed outside of the true church of Christ. As these heretics usually rejected some fundamental doctrines of Christianity, they were excluded from the church, and not considered Christians, consequently the right of administering baptism was denied to them. Others of the early fathers held, that such baptism was valid if it was administered in accordance with the words of the

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<sup>1</sup> Cypr. ep. 75.

institution of baptism. This view was especially held and defended by the bishops at Rome. That the efficacy of baptism does not depend on the person who administers baptism, was their opinion, hence they received those coming from the heretics into the church by the simple laying on of hands and by pronouncing the benediction over them. Cyprian and others, on the other hand, insisted on rebaptizing those coming from the heretics. Bishop Stephen of Rome A. D. 253 tried to determine the matter by excluding those from the church, who insisted on rebaptizing the returning heretics; and although the question was not entirely settled by the decree of Stephen, yet from the fourth century on the views of Stephen were generally accepted and practiced.

Of the other question concerning infants, as to their being baptized or not, the so-called *Breviarum*<sup>2</sup> of A. D. 393 enjoins, that in cases of doubt or in the absence of positive testimony, they should not be deprived of baptism, but should without hesitating be baptized. Exposed infants and children whose parents were dead usually constituted such doubtful cases. In later years the following formula was used at the baptism of such infants: *Si non es baptizatus ego te baptizo*, etc., that is: If thou hast not yet been baptized, I baptize thee, etc.

Luther<sup>3</sup> did not sanction such conditional baptizing. He says: "We must be certain of the sacrament as of God's word. How shall the priests also guard themselves that they do not baptize conditionally; for it has been a sad abuse on account of which becomes uncertain both the first and the second baptism, and it means nothing more than this: If the first baptism is right, then this one is wrong;

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<sup>2</sup> Brev. Can. Hippon, 39.

<sup>3</sup> Walch ed. X., p. 2621.

if this one should not be right and valid, which one is right? I do not know." Accordingly Luther opposed all conditional baptizing. In cases of uncertainty, he would unhesitatingly baptize the child as though the question of doubt had never been raised.

To repeat baptism that has been administered with water in the name of the Father, Son and Holy Ghost is an abuse of this divine and saving ordinance, and no conscientious Christian will commit such a sin. Only those, who make the efficacy of baptism dependent on outward formality will repeat baptism. May the Lord open their eyes that they may see their sinful actions!

In case where the child is in danger of dying immediately after birth, and there being no time to send for the pastor, the question is, Should the child be permitted to die without baptism, or should the Christian parents or other Christian persons administer baptism to the infant? In such a case the church answers: *Necessitas non habet legem*, i. e. Necessity knows of no law. The validity of baptism does not and cannot depend on any human being, hence in such cases of absolute necessity either the parents or any other believing person should administer baptism to the dying child. Such a baptism of necessity is indeed the only true consolation for the bleeding hearts of the parents, who thus must so soon part from their beloved child here on earth. But often the parents have no other object in view at the baptism of necessity than to save the physical life of the child. This reduces baptism to a mere superstitious action and is just as sinful as it is to let the child die without baptism.

From the very nature and character of baptism it follows, that such a baptism of necessity, if performed with water and in the name of the Triune God, can not and



should not be repeated by the pastor, and all that is necessary is a public confirmation of the same either at the house, or in the church during the services. Luther<sup>4</sup> says: "When a child is baptized of necessity at the house with water in the name of the Father, Son and Holy Ghost, then the pastor shall by no means baptize the same over again, because the right baptism has been given to the child according to Christ's command. But if the child lives, sponsors shall be invited, as is now the custom among us, and take the child to the church as usual. Here the pastor shall enquire how the child was baptized. If performed properly, he shall confirm such a baptism and say that it is right, and ask of the sponsors to be witness of the same. He may recite over the child the Creed, and the Gospel of Mark in the tenth chapter, and say the Lord's Prayer kneeling. But should it be found that the child is not baptized rightly, or that the people can give no sure testimony, then the pastor may baptize the child cheerfully."

It is to be observed that the privilege of administering baptism in case of necessity should not be abused. Parents and others who might be present, must be fully convinced that the child cannot live long enough to send for the pastor. Again, the child must be *really born* before it can be baptized, and the person performing the baptism must be absolutely sure that the child is *alive* when baptism is administered.

The following is a formula of confirmation for baptism of necessity from the sixteenth century:

Dear Friends in Christ:—Forasmuch as we are all born in sin, are under the wrath of God, subject to eternal death and damnation, and have no other means by which we can be freed from our sins and become righteous before

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<sup>4</sup>Luther quoted by Materne, p. 122, Part III.

God and be saved, than through our only Mediator and Savior Jesus Christ, and as this present child is likewise in such great danger, I ask you whether the child has been brought to Christ the Lord and through baptism made a member of Christ or not?

If the answer is Yes, then the pastor proceeds: Through whom has this been done, and who has been present?

If anyone answers: This and that person N. N. has been present, then the pastor shall ask:

Did you call upon the name of our Lord and pray to Him?

If the answer is Yes, the pastor shall ask: Wherewith did you baptize the child?

Answer: With water.

With what words did you baptize the child?

Answer: I baptize thee in the name of the Father, Son and Holy Ghost.

Are you sure that you used these words according to Christ's command?

Answer: Yes, we are sure.

Then the pastor shall say: My dear friends, as you have done all this in the name and command of our dear Lord God, I pronounce that you have acted rightly and properly, inasmuch as the poor children stand in need of such grace and our Lord Jesus Christ does not deny the same to them, but tenderly invites them thereto as the following text of the holy Gospel to our consolation testifies in Mark the tenth chapter: And they brought young children to Him, etc., that He might bless them. And as we are now certain from these words of our Lord, that this child has been received into the kingdom of grace, we will ask and pray, that this child may be constantly kept therein to

eternal salvation. Let us pray: Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee through water and the Holy Spirit, and who hath forgiven thee all thy sins, strengthen thee with His grace to eternal life. Amen. Peace be with thee.

## CHAPTER XIX.



### CONFIRMATION.



CONFIRMATION is not a divine, saving ordinance, but simply a very old custom of the church. It is indeed desirable that there should be some ceremony or solemn rite by which young people, who have been baptized in their infancy, may be called to recognize their religious obligations, and take upon themselves the profession and vows made on their behalf in baptism by their sponsors.

That such a solemn rite is highly edifying and instructive, cannot be doubted. It is also in harmony with the spirit of the Scriptures, although they nowhere demand the observation of the same. Those denominations, who claim that confirmation is a sacrament by which special, saving grace is conferred, point to Acts 8:14-17: "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

That this laying on of hands by Peter and John had a different meaning from the laying on of hands in confirma-



tion, is evident beyond a doubt. It meant the conferring of extraordinary, miraculous gifts of the Holy Spirit, and this conferring of special gifts was done by extraordinary officers of Christ's church. But these extraordinary servants of Christ have passed away and with them also the miraculous gifts of the Holy Ghost, because these are no longer necessary. There are four kinds of laying on of hands recorded in the New Testament. The first by Christ Himself being a benediction, Mark 10:16; the second in the healing of diseases, Mark 16:18, Acts 28:8; the third in setting apart persons to sacred office, Acts 6:6, Acts 13:3, 1 Tim. 4:14; and the fourth in the above mentioned instance.

None of these passages can be used as a proof that the laying on of hands at confirmation is commanded, or that confirmation is a saving sacrament. None of them contains a special divine promise. But every sacrament instituted by Christ has a special promise, viz. the forgiveness of sin. Already in the earliest days of the church certain ceremonies were observed in connection with baptism, viz. the anointing with oil, the administering of milk and honey to the newly baptized, the laying on of hands, etc. Tertullian says: "As soon as we are baptized, we are anointed with the blessed unction." And he adds: "This unction is according to the Jewish dispensation, wherein the highpriest was anointed with oil." Again he says: "As soon as we come from the baptismal laver, we are anointed, and then hands are imposed." No doubt the intention of the early fathers in adding these things to the administering of baptism was good and noble; but nevertheless it cannot be denied, that baptism itself became somewhat obscured by these ceremonies. Especially since Bishop Fabianus A. D. 250 claimed that Christ Himself had informed the Apostles shortly before

His ascension, how to prepare and use the chrism, viz. a composition of olive oil and balm, the superstition increased and spread largely. In course of time Chrismation and laying on of hands were separated from the administering of baptism, and left entirely for the high prelates in the church, and this was done, as Jerome<sup>1</sup> expressly tells us, "to honor the priesthood." It was now administered to those baptized in their infancy, as soon as they had reached years of maturity.

Although Jerome and Augustine raised the voice of warning against the erroneous conception of laying on of hands, nevertheless the Synod of Lyons A. D. 1274 decreed, that the chrism and laying on of hands, or in other words, confirmation, should be considered a holy sacrament divinely instituted. The Greek church also holds that confirmation is a sacrament, but not divinely instituted. The ancient custom of the church is looked upon by this church as its authority for observing confirmation as a sacrament. In this the Western or Latin church went further, claiming both tradition and Scriptural authority for regarding confirmation as a sacrament.

The Concil. Trident. reaffirms the resolutions of A. D. 1274. The fathers of the Reformation unanimously rejected the idea that confirmation was a divinely appointed sacrament. Luther, Melanchthon, and others, purged the venerable old custom of laying on of hands from all superstitious ceremonies, and gave us in substance the rite of confirmation as it is practiced in the Lutheran church to-day.

Confirmation includes 1) Examination, 2) Confession, 3) Reception into the church with imposition of hands.

Infant baptism demands religious instruction as soon as the child is capable of receiving it. Such instruction is

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<sup>1</sup> Dialog. adv. Lucif.

given to the child by the parents, by the parochial and Sunday schools and by the pastor. In the catechetical instructions the fathers of the Lutheran church used as textbooks the Bible, the Catechism and the Hymnbook. The best way of making the youth *firm* in the faith is, according to Melanchthon, to give them *thorough instruction*. The examination on the day of confirmation is not to show how much the children have learned, nor how much knowledge of God's holy word is necessary to be a Christian, but to ascertain whether the children have sufficiently comprehended the chief doctrines of salvation.

The confession includes everything that the children have stated as their knowledge of the word of God during the examination; that in their baptism they received divine grace; that they through their sponsors professed their faith in the Triune God; renounced the devil and all his works and promised to lead a truly faithful Christian life, etc. By making such a confession they are not renewing baptism, but returning to it. Indeed, as often as we repent of our sins and confess our faith we are simply returning to our baptism. By such a confession they publicly and formally assume all responsibility of their church-membership themselves and pledge themselves to live and die in the faith confessed by them.

The reception of these young members by the congregation through its pastor includes an earnest admonition to remain faithful to their confession, the united prayer of the entire congregation for the spiritual welfare of these young Christians, the laying on of hands by the pastor at the same time reciting a special passage from the Scriptures for each young Christian, the giving of a blessing to each one of them, and the reciting of the Lord's Prayer. Then follows the giving of the right hand of fellowship by the pastor, by



which all church privileges are extended to them as they are usually mentioned in the constitution of the church. The confessional services and the administering of the Lord's Supper do not belong to the rite of confirmation, although they may follow immediately after. Nor does the giving of confirmation certificates belong to the rite, although such certificates serve a wholesome purpose.

Thus the young members are established in their Christianity, and the impressions received at confirmation are lasting and beneficial.

As the Lutheran church always makes a proper distinction between essential and non-essential things, she grants perfect liberty as to how the rite of confirmation may be administered. The above outline of this rite is intended only to show the general custom of our predecessors. In conclusion we would say, that the solemnity of the day of confirmation should be remembered; that the sponsors of the children should be present if they are still living and if it is at all possible to attend the rite; that moderation should be observed in dressing the children for this day. The giving of a special reception by the parents or relatives after confirmation in connection with a great feast or banquet and the indulging in worldly pleasures is certainly not in harmony with the solemnity of the rite of confirmation. The earnest impressions received will thus be destroyed.

It is a lamentable fact that a large number of confirmed members have forgotten their solemn promise. In hundreds of cases the first communion is also the last communion. Thousands are drifting away from our church. It is therefore the sacred duty of the pastor to look after the confirmed young Christians and to keep in close touch with them. The faithful pastor will do his duty also in this respect, as well as the parents of these young members.



*Note:* The public examination in the church in presence of the congregation is a Lutheran custom dating back even to the 16th century. It is recommended by Martin Chemnitz. Resenius of Denmark in his book of 1627 states that public examination occurred in the church. Also many ancient Lutheran Church orders mention it.

## CHAPTER XX.



### HOW AND WHY CHRIST WAS BAPTIZED.



HE question, how Christ was baptized, is answered by immersionists thus: Christ was baptized by total immersion. But upon close examination of the case, we will find, that they have not the least Scriptural ground to make such a statement. Matthew, in recording the baptism of Christ, says that after His baptism He ἀνέβη ἀπὸ τοῦ ὕδατος, that is, He went up or away from the water. Matt. 3:16. The Revised Version reads: up from the water. However, some immersionists translate these words: Up from out of the water. If Christ had been completely under the water, then it would read: He came *out from under* the water. Of course Christ had to go down the bank of the river to the water, and after baptism He had to come up the river's bank again away from the water. There is absolutely no warrant in the Scriptures to hold that this coming up again or coming out of the water applies to the act of Christ's baptism, or that the going down and coming up was done in the very water with which Christ was baptized. The preposition ἀπὸ does not favor the idea of total immersion.

But that Christ was baptized by the mode of pouring or sprinkling, seems to be beyond doubt from the following facts: He answered John's objections by saying: "For thus is becometh us to fulfill all righteousness." Although

Luther says: "There did He consecrate a bath, to wash away transgression," the main and chief object of Christ's baptism was to fulfill all righteousness. What righteousness? Did He mean to say that He had to obtain this righteousness in baptism for Himself? This seems to be the meaning of the following words, written by the President of the Campbellite Mission Board of Indiana: "Resisting no longer John baptized Him in Jordan. Mark 1:9. When He came up out of the water, a voice from heaven said: This is My beloved Son, in whom I am well pleased. Matt. 3:16, Mark 1:10-11. He went down into the water, Jesus the son of Mary. He came up out of the water, the Christ, the recognized Son of God."

No, Christ was the true and recognized Son of God before His baptism as well as after it, nor did His baptism change Him from a mere son of Mary into the Son of God. Christ Himself is the true Lord and God, 1 John 5:20, and therefore He is called the Lord our Righteousness. Gen. 4:1, Luke 2:11.

Did He mean to say by these words, viz. to fulfill all righteousness, that His own sin had to be washed away in baptism and thus He become righteous before the Father? No, the Scriptures repeatedly declare that He was without sin. 1 Pet. 2:22. Did Christ mean to say, that He had to be baptized for our sins and thus fulfill all righteousness for us? No, as this would make His general redemption on the cross, by which He bore our sins in His own body, 1 Pet. 2:24, and procured for us all righteousness before the Father, entirely superfluous. Christ's own baptism would then be the general redemption of mankind, and all that is necessary for salvation would be, not to follow His example and be baptized, but simply to believe in His baptism. Neither infant nor adult baptism would then be neces-

sary. These words of Christ mean simply this: It becometh us to obey the law. What law? Not a law of the New Testament, as that did not yet exist; hence an Old Covenant law was meant. In His infancy Christ obeyed the Old Covenant law of circumcision, and now at the age of thirty years He wanted to obey also the law that pertained to the initiation of His threefold office, viz. Prophet, High-priest and King. It is a well-known fact that no one could publicly officiate among the Jews as priest and teacher until he arrived at the age of thirty years. Christ, observing this law, did not begin to teach before that time. Again, no one could hold such a public office, unless he was publicly consecrated to the same. And the law, governing such consecration required a two-fold transaction, viz. baptism with water or religious washing, and the anointing with oil. The former signified the purification of the body, the latter the anointing of the Spirit from on high. Both of which was done at Christ's baptism. Instead of the anointing oil being poured on His head, He was directly anointed with the Holy Ghost, who descended down upon him. And this is in perfect harmony with what Peter said to Cornelius, viz. that God Himself anointed Jesus of Nazareth with the Holy Ghost. Acts 10:38. Thus Christ by fulfilling all righteousness, or obeying the law of the Old Covenant, simply showed His high claim to His threefold office. That is the reason why He was baptized. But anyone at all familiar with the Old Covenant laws governing such baptism or washing, and the anointing, knows that this was never done by total immersion, but by pouring or sprinkling. John evidently knew that Christ asked baptism of him for an extraordinary purpose, hence he at first hesitated. Christ's baptism had a different meaning and purpose than the baptism of the multitudes from Jerusalem. But from



all this it is evident that Christ was not immersed. Such an immersion for consecrating a person to a public office would have been an unheard of innovation and would have seriously interfered with the public office of Christ, as the Jews with all propriety could have claimed, that He was not consecrated for His office in the same manner in which their fathers, who held such office, were consecrated. It would have been to them an additional reason for rejecting Him. Indeed, Jesus thus fulfilled all righteousness, and after His baptism He came not out from under the water, but up or away from it. There was no more a total dipping in the water, than there was a dipping in the Spirit.

## CHAPTER XXI.



### THE BAPTISM OF JOHN.



ALREADY in the first century after the Apostles the question was raised among the fathers of the church, whether John's baptism was identically the same as Christ's baptism. Some answered in the affirmative, others denied its identity. In order to reach a certain conclusion we will consider:

#### ITS ORIGIN.

That John's baptism was not a human invention, but a divine institution, this is plainly stated in the Scriptures. "But He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He that baptizeth with the Holy Ghost." John 1: 33. This testimony is confirmed by Christ, Luke 7: 28-30. God sent him to baptize, hence he received the distinctive surname the Baptist. The question which Christ asked the chief priests and scribes, viz. "The baptism of John, was it from heaven, or of men?" also confirms the fact, that it was of God, as He by this argument intended to show that His own teaching and miracles were of the same origin as John's baptism, viz. from heaven. From this it is evident that as to the origin of John's baptism and that of Christ, they are perfectly identical.

## ITS ELEMENTS.

John says: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matt. 3: 11. The earthly element accordingly was water. But if it is claimed that this water baptism was entirely destitute of the spiritual or heavenly element, or that it pointed to no divine promise whatever, then there would be no essential difference between John's baptism and the ancient Jewish religious washings. However, no one will claim that John's baptism was perfectly identical with these ancient washings. It pointed directly to Christ, therefore it must needs have a divine element combined with the water. The very nature of a divine institution, applied by means of earthly elements, demands the conjunction of both, viz. the earthly and the heavenly elements. If they are separated from each other, then baptism as well as the Lord's Supper are but mere outward formalities. That a special divine institution is destitute of divine blessings, is a contradiction in terms. John himself tells us of the divine element in his baptism. It was a baptism with water unto repentance. In other words: It was a washing of water by the word, just like the baptism of Christ. Eph. 5: 26. And when John says that Christ shall baptize with the Holy Ghost and fire, he does not indicate that there would be a difference between his and Christ's baptism, as these words can only refer to the pouring out of the Holy Ghost. John's baptism is called *βάπτισμα μετανοίας εἰς ἄφεσιν ἡμαρτιῶν* that is, the baptism of repentance for the remission of sins. Mark 1: 4.

That repentance includes faith is a self-evident fact. Through his baptism John called sinners unto repentance

and faith in Him, who was in the very act of coming at that time. John's preaching as well as his baptism pointed to the Lamb of God that taketh away the sins of the world. Hence the elements of John's baptism were the earthly water and the heavenly word, and therefore his baptism in this respect also is perfectly identical with Christ's baptism.

#### ITS DESIGN AND OBJECT.

The design of John's baptism was repentance, and its object was the remission of sins. The way into the kingdom of heaven is the way of repentance, and as it is impossible to please God without faith, repentance necessarily includes faith. But the main object of such a baptism of repentance is the forgiveness of sin, and where there is forgiveness of sin, there is also life and salvation. Faith in Christ who was *about* to come was required by John's baptism, just as faith in Christ who *has come* is required in Christ's baptism. Calling sinners unto repentance, in order that they might thus obtain remission of sin through the coming of Christ, this was the great design and object of John's baptism. And in this respect there is again a perfect identity with Christ's baptism. Nor does the fact that John speaks of Christ as Him who would baptize with the Holy Ghost and with fire, interfere with this design and object of John's baptism, as that miraculous baptism of the Holy Ghost and with fire was fulfilled on the day of Pentecost. Acts 1: 4. 5. But this baptism of the miraculous pouring out of the Holy Ghost is not the baptism which Christ commanded.



## ITS RELATION TO CHRIST'S BAPTISM.

So far we have noticed no difference between John's baptism and that of Christ. And yet there is a great difference between them, which becomes evident from the relation in which it stands with reference to Christ's baptism. This relation is not such that it could be a substitute for Christ's baptism. It pointed to the Christ that was about to come, and as soon as Christ publicly appeared as the Messiah, its pointing to His coming ceased in due time. Luther explains the relation of John's baptism to that of Christ thus: "Therefore<sup>1</sup> John's baptism refers to the *future* forgiveness of sins which was nigh at hand, Acts 19: 4. John does not give remission of sin, but points only to Him, who gives it. In John's baptism forgiveness of sin is *promised*, in Christ's baptism it is (actually) *conferred*. John goes before, Christ follows after."

John's baptism was a promise, and Christ's baptism the fulfilling of the divine promise. John's baptism included forgiveness of sin in view of the promise of Christ *then coming*; Christ's baptism actually grants forgiveness of sin by virtue of the fact that He *has come*. Hence the relation is that between a promise and its actual fulfilment. Luther proceeds thus: "Therefore John's baptism is now no longer valid, but we should unhesitatingly say: All thy sins are forgiven thee (in baptism) by virtue of the presence of our Lord Jesus Christ."

As to the question whether those who received John's baptism had to be rebaptized with Christ's baptism, some answer yes, others no. The former base their opinion on Acts 19: 5: "When they heard this, they were baptized in the name of the Lord Jesus." But it is evident from Acts

<sup>1</sup> See Luth. Evang. Ausl. by Eberle, p. 166.

19: 1-6 that these disciples who had received John's baptism, and who said that they never heard that there be any Holy Ghost, are called *believers*. How could they believe in Christ without the Holy Ghost? The Holy Ghost of which they as yet heard nothing is undoubtedly that special power from on high by which the speaking with tongues and the prophesying is accomplished. "And when Paul laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied." To rebaptize all who received John's baptism with Christ's baptism, was simply impossible. However, it seems that these twelve men, on whom Paul had laid his hands, were rebaptized with Christ's baptism. This is explained by Phillippi thus: "From this passage we can just as little make the conclusion that John's baptism did not grant the Spirit of regeneration as that Christian baptism was absolutely necessary after John's baptism had been received. We may draw only this conclusion, that Christian baptism *could* be administered even after the baptism of John and that it *had* to be administered, or at least as a rule was administered, when the miraculous gifts of the Spirit were to be received, from which rule the Apostles only were excepted."

Hollaz<sup>2</sup> says: "The baptism of John and that of Christ is one and the same with regard to its origin and efficacy. For *a*) the baptism of John was instituted by God in the same way as that of the Apostles; *b*) John baptized with the baptism of repentance and faith in Christ as Paul inculcates on the disciples at Ephesus, Acts 19: 4; *c*) John baptized unto the remission of sins. But this cannot be obtained except by faith in the name of Jesus Christ. Acts 10: 43."

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<sup>2</sup> Exam., p. 1082.

Martin Chemnitz<sup>3</sup> holds: "The same difference that exists between the word concerning Christ as promised to come, as in the act of coming and as having come, also exists between circumcision, John's baptism and that of Christ. But the doctrine concerning Christ, although there is a certain difference in regard to the modes of its revelation, was nevertheless as to substance the same and had the same effect in the believers in all times, whether at the time of the Old Testament or at the time of John the Baptist or after Christ's appearance, although there may be pointed out a difference in degree. And the same relations that exist in regard with the word, also exist with reference to circumcision, the baptism of John, and that of the Apostles. . . . If we were to seek after subtleties we could also make a difference between the baptism of the Apostles administered by them before the passion and resurrection of Christ, and that which they administered afterwards. This (the above) opinion I hold to be the simplest, for it agrees with the declarations of the Scriptures, and does not derogate from the baptism of John and that of Christ."

#### ITS DURATION.

From the Scriptures it is evident, that John baptized only a year and a half. That his disciples ever administered baptism is nowhere stated. Consequently John's baptism ceased with his imprisonment and death. But while he baptized the multitudes of Jerusalem, and all Judæa, and all the region round about Jordan were baptized by him. Matt. 3: 5. 6. We think it reasonable to put the figures of all who were baptized by John at 100,000. Allowing of the 545 days of his ministry only 45 for preaching and for meals,

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<sup>3</sup> Exam., Trid.

and also rest during the nights, he baptized each day 400 persons, or 33 persons every hour of the day.

The immersionists claim that John baptized by total immersion of the body. Accordingly John himself had to stand in the water. Is it reasonable to believe that any human being can stand in the water at least up to his knees, every day for a year and a half and dip completely under the water 33 persons every hour during the day?

And if we put the total number of those baptized by John even at 300,000, to which no reasonable objection can be raised as that would scarcely be one-fifth of the population of Jerusalem and all Judæa at that time, the absurdity of total immersion by John becomes still more glaring.

But by the mode of sprinkling John could easily baptize more than a million during his administration of baptism, just as well as Augustine, the Apostle of England, could by this mode baptize 10,000 persons on Christmas day.



## CHAPTER XXII.



### BAPTISM OF BLOOD, OF THE HOLY GHOST AND OF FIRE.

#### THE BAPTISM OF BLOOD.



R. CON.—I read in the Scriptures of the baptism of blood, but I do not fully understand what that means. Could you explain the matter to me, Mr. Pro?

Pro.—I think I can. Christ received two baptisms, one of water by John the Baptist, and one of blood when He was delivered for our offenses, and was raised again for our justification. Rom. 4: 25.

Con.—That refers to His suffering and death. Do the Scriptures call this the baptism of blood?

Pro.—They do. Matthew 20:22 we read of Christ saying: Are ye able to drink of the cup that I shall drink of, and to be baptized<sup>1</sup> with the baptism that I am baptized with? And in Luke 12: 50 Christ says: But I have a baptism to be baptized with; and how I am straitened till it be accomplished!

In both of these passages Christ speaks of His sufferings in which He was literally bathed in blood, both in Gethsemane and on the cross. Just as temporal peace is often brought about by shedding of blood, so the peace between God and man had to be accomplished by the shedding of

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<sup>1</sup> The Rev. Version omits in this and in the next verse the words: to be baptized with the baptism that I am baptized with. In the parallel passage, Mark 10:38 sq., they are undoubtedly genuine.

Christ's blood. And this baptism of blood of our Lord Jesus Christ is spoken of by the prophet saying: But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. Is. 53: 5. And 1 Peter 2: 24 it is said, that He bore our sins in His body on the tree, and that by His stripes we are healed. Heb. 9: 22 the rule is laid down that apart from shedding of blood there is no remission, as death is the wages of sin, Rom. 6: 23, and the life of the flesh is in the blood, Lev. 17: 11.

Con.—In what relation does Christ's baptism of blood stand to our Christian baptism?

Pro.—It is the foundation, the sum and substance of our Christian baptism. All its saving power and efficacy is derived from this baptism of blood.

Con.—Do you mean to say that our Christian baptism applies to us the saving blood of Christ?

Pro.—Indeed, it does. And as Christ's baptism of blood redeemed mankind from sin, death and the power of the devil, so does our Christian baptism, deriving its power from it, grant us forgiveness of sin, or as Luther says: "It works forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promise declare." A baptism that does not apply the saving blood of Christ to the person that is baptized, can not be called a Christian baptism. It can only be called a symbolical washing.

Con.—How is Rom. 6: 3-6 to be understood in connection with Christ's baptism of blood?

Pro.—The Apostle here declares that by Christian baptism we are baptized *into* the death of Christ. And this is done by dying with Christ in baptism. This dying with

Christ in baptism, or in other words, this being baptized *into* the death of Christ is Paul's great argument why we should not continue in sin, verse 2. Christ's death saves the sinner, but not until Christ's death becomes the *sinner's own* death. Christ's blood washes away our sins, but not until that blood becomes *our* blood. And by baptism we receive Christ, and all that He has done and obtained for us becomes ours. All this the Apostle sums up in the words: Knowing this, that *our old man* is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin, verse 6. By being baptized *into* the death of Christ, we are really baptized with Christ's baptism of blood, and therefore we can cheerfully pray:

Christ's crimson blood and righteousness  
My glory are and spotless dress;  
In this before my God I'll stand  
And enter heaven, my fatherland.

Con.—But does not Paul speak also of burying and of raising up again in baptism?

Pro.—Certainly. Sommer in his Epist. Perip., p. 475: says in reference to this: "Christ died and was buried, not that He should remain in death, Ps. 16: 10, Acts 2: 27, as that would contradict the essence or nature of Him, who had life in Himself, John 1: 4; 10: 17. 18; 14: 6; but that He should rise again from death. Thus (in baptism) the Christian *takes part in Christ's death* and burial in order that he might also obtain the new life and walk in the same."

The outward application of water in baptism is a symbol of that which transpires inwardly in the soul, namely the dying and burying of the old man. If baptism is but a test of faith and obedience, then no inner change or death

of the old man is necessary. But a baptism that does not require the inner change or death of the old man, is no baptism *into* the death of Christ. Thus we see, that Christ's baptism of blood is the source, the sum and substance of the power and efficacy of our Christian baptism.

Con.—Indeed, a baptism that is based on Christ's suffering and death and resurrection is a great consolation in all hours of tribulation and trials, and removes all terrors of death and the grave. I once read that many pious Christians received the baptism of blood. Does that refer to their martyrdom?

Pro.—Yes. Thousands of pious men, women and children have suffered martyrdom for the sake of Christ. Stephen was the first one after Christ who received the baptism of blood when he was stoned to death at Jerusalem, and James was the first one of the Apostles who suffered martyrdom. Justin, Polycarp, Cyprian and the pious women Blandina, Dionysia and Mercuria in the early centuries, and John Hus shortly before the Reformation all received the baptism of blood for Christ's sake.

Con.—If a believing person, who for some reason could not receive Christian baptism, suffers martyrdom for Christ's sake, would the baptism of blood take the place of Christian baptism and save him?

Pro.—No. His faith in Christ would save him, not his martyr's death.

#### BAPTISM OF THE HOLY GHOST AND FIRE.

Con.—How often is the baptism of the Holy Ghost and of fire mentioned in the Scriptures?

Pro.—Only twice, viz. Matt 3: 11 and Luke 3: 16: "He shall baptize you with the Holy Ghost and with fire."



Con.—What is meant by baptism of fire?

Pro.—These words have been differently explained by different persons. Some of the early fathers believed that the departed faithful, before they entered Paradise, would pass through a certain fire, to purify them from remaining pollution. Others held, that the term fire meant an abundance of grace; others again understand by it the descending of the Holy Ghost on the Apostles in the form of fiery tongues. And some of the ancient heretics understood the passage literally and maintained that material fire was necessary in administering baptism. Valentinus re-baptized those who had received baptism out of his sect, and drew them through the real, material fire. Heraclion, quoted by Clement of Alexandria, states that some applied a red-hot iron to the ears of the baptized to impress some mark on them.

Con.—It seems to me those early fathers, who held that the departed faithful had to be purified by fire before they could enter Paradise, laid the foundation for the doctrine of purgatory.

Pro.—That is very true, and they perhaps misunderstood Paul's statement: If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire. 1 Cor. 3: 15. However, the Greek word which Paul here uses is *κατακαήσεται* and that does not mean a burning to cleanse or purify, but *burning up entirely*. Paul speaks here of teachers and their teachings, and not of sinful persons in general. In the day of judgment it will be manifest whether or not their teachings were like wood, hay and stubble. And in that day, it is to be feared, many will be saved as by fire, i. e. escape only with difficulty the eternal fire like one is saved through the flams of a burning building.

Con.—Is not the baptism of fire the same as the baptism of the Holy Ghost?

Pro.—Indeed these two terms mean but one action. This baptism of fire was to be conferred at the same time when the baptism of the Holy Ghost was bestowed, though under two different species. With this agrees the statement Acts 2: 3: “There was the sound of a rushing mighty wind.” This was the baptism of the Holy Ghost. “The cloven tongues like as of fire, which sat on each of them.” This was the baptism of fire. And all this was done on the day of Pentecost. The sixteenth verse speaks of *wheat* by which believers in Christ are meant, and they are baptized with the Holy Ghost, whilst the *chaff* are evidently those who reject Christ and will therefore be baptized with fire unquenchable as an everlasting punishment. And some explain the baptism with fire in this way.

Con.—Why do the Quakers reject any kind of water baptism, believing only in the baptism of fire and the Spirit?

Pro.—Barclay, a leading Quaker, says that the baptism with water was John’s baptism, which should end with John, and the fire and Spirit baptism should take its place. However, the very last act of Christ on earth was the institution of a baptism consisting of the Word, or Spirit, and water. Whenever a baptism of the Holy Ghost and fire is spoken of in the Scriptures, it refers to the miraculous gift of speaking with tongues. But this miraculous baptism has ceased long ago, and *now* we are receiving the regenerating Spirit in water baptism. God will grant us the Holy Ghost only through the means which He has appointed, viz. the Word and Sacraments, and the rejection of these means is equal to the rejection of the divinely appointed way of salvation.

## CHAPTER XXIII.



### CHRIST'S INVITATION TO CHILDREN.



ON.—I am now fully convinced that the Scriptures plainly teach infant baptism. But I wish, Mr. Pro, you would explain to me the meaning of Christ's words: "Suffer the little children to come unto Me," and His other statement: "For of such is the kingdom of heaven."

Pro.— I will gladly do that. Matt. 19: 13-15 we read: "Then were there brought unto Him little children, that He should put His hands on them and pray; and His disciples rebuked them. But Jesus said: Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven. And He laid His hands upon them and departed thence." What a beautiful, heavenly scene this is! The loving Savior placing His almighty hands on the heads of infants, praying for them and blessing them!

Con.— Did these mothers have worldly honor and advantages in view when they asked Christ, the Prince of the house of David, to place His hands on their infants and to bless them?

Pro.— Then Christ, who could judge their thoughts, would have joined the disciples in rebuking them. Under no circumstances would He have encouraged such a carnal, worldly view of His mission. He came to save that which was lost; hence all His thoughts, words and deeds were

bent on that great purpose. If Christ had condescended to pray for these children and bless them for no other purpose than that these mothers might boast of the distinguished honor and preference which their children thus enjoyed, then He would have shaken the confidence in His divine mission. But His kingdom is not of this world.

Con.—What does the whole passage teach us?

Pro.—1. That these infants were *brought* to Christ by their mothers.

2. That they knew nothing of the purpose for which their mothers brought them.

3. That Christ was displeased with the interference of the disciples.

4. That these mothers did not have worldly honor and distinction in view in bringing their children to Christ, but spiritual blessings only.

5. That Christ did not deny them what they asked of Him, but laid His hands on the infants and blessed them.

6. That Christ would not have granted them spiritual blessings if they had not been in need of them.

7. That these infants were capable of receiving heavenly blessings.

Con.—I heard a Campbellite preacher say: "But our Pedobaptist friends say, bring the children in their infancy, that is, before they can walk, protest or choose for themselves. Force something upon them, a burden that neither we nor our fathers are able to bear, without their knowledge in the matter. Every law, either human or divine, presupposes ability and opportunity upon the person receiving it to obey it." What do you think of this argument?

Pro.—His first statement is true. We say, bring the children to Christ in their infancy, because Christ said: Suffer the little children to come unto Me. In his second



statement he seems to claim, that heavenly blessings are a burden to him and his fathers. And if he calls the cheerful obedience of Christ's command, viz. "Suffer the little children to come," etc., forcing something upon them and a burden, he seems to be dissatisfied with Christ's injunction. And as to his quotation from the great English jurist, Blackstone, I declare that I cannot find the least logical connection between his statements and that of Blackstone.

Con.—I was told that Tertullian correctly explained Christ's words: "Suffer the little children to come unto Me." What does he say?

Pro.—He says: "Our Lord says indeed,<sup>1</sup> Do not forbid them to come to Me; therefore, let them come when they are grown up—let them come when they understand—when they are instructed whither it is they come. Let them be made Christians when they can know Christ."

We already know why Tertullian advised a postponement of baptism, and that not a single one of the fathers before and after him sided with him. But Tertullian's advice is against the Scriptures and reason. Mark his words: "*Let them be made Christians when they can know Christ.*" That means, that children are *not* Christians, hence heathens until they have a knowledge of Christ. Do you think that Antipedobaptists would subscribe to this statement of their great champion?

Con.—I do not. But tell me how Tertullian's advice is against the Scriptures and reason.

Pro.—We have seen that circumcision conferred spiritual as well as temporal blessings, and that God plainly commanded that at the eighth day after their birth the infants should be circumcised. These infants could not come

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<sup>1</sup> Nicene Fathers, chap. 18, p. 74.

of themselves. They had to be brought to the Lord in circumcision. And if Antipedobaptists call this forcing something upon the children, then they must settle the question with the Lord. Again, Christ promises to the infants the kingdom of heaven. According to the views of the opponents of infant baptism that is also forced upon them, as no little child ever of its own free will desired to enter into heaven. The fact is, that not even adults desire to enter heaven, unless they have been called and enlightened by the Holy Ghost. No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. 12:3. It is God which worketh in you, both to will and to do of His good pleasure. Phil. 2: 13. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 1 Cor. 2: 14. We are not sufficient of ourselves, 2 Cor. 3: 5. And this is due to the fact that we are shapen in iniquity and conceived in sin, Ps. 51: 5; that within us dwelleth no good thing, Rom. 7: 18, and that we are dead in trespasses and sins, Eph. 2: 1. Our understanding is darkened, Eph. 4: 18. And if man is left in this condition, he will perish. But by the regenerating Spirit we are born again, are made new creatures, 2 Cor. 5: 17, and now the Spirit of God leads us, Rom. 8: 14, and through Him we cry: Abba, Father! Rom. 8: 15.

Con.— Surely these passages show, that by nature no man desires to come to Christ. And according to Antipedobaptists we must also call the gracious work of the Holy Spirit in our hearts something that is forced upon us.

Pro.— If they want to be consistent then they must claim, either that man can come to Christ by his own power and choice, without the Holy Spirit, or that grace and sal-

vation is forced upon every one that is saved, infants as well as adults.

Con.—The opponents of infant baptism claim that children need not to be brought to Christ in baptism, but that they must be brought to Him in prayer, and many of them bless their children as Christ did.

Pro.—This proves again that they are not consistent. They strenuously maintain that little children have no sin, that they are not conceived and born in sin. If this be true then they need not come to Christ in baptism, nor is it necessary to pray for them and to bless them. They are as perfect as the angels, they say, and of course it would be mockery to pray for the salvation of angels.

"Departing infants," says Spurgeon, the great London preacher, "are doubtless saved, but mark well, a child has never been saved otherwise than through the death of Christ Jesus. They are all regenerated not by the laver of repentance, but in the moment of death *probably* a wonderful change occurs by the breath of the Holy Spirit. They are sprinkled with the blood of Christ and washed from all original depravity which they inherited of their parents," etc.<sup>2</sup>

Con.—Spurgeon accordingly teaches that infants have inherited sin and that by the influence of the Holy Spirit they are cleansed from this sin by the blood of Christ. As this is all accomplished in baptism, it is indeed strange how he could deny baptism to infants.

Pro.—Indeed it is strange, especially as he has no Scriptural ground for his view, else he would not use the word *probably*. He furnishes us with another proof of the inconsistency of Antipedobapists.

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<sup>2</sup> Spurgeon quoted by Stoeber, p. 136.



Moreover, in the Old Testament as well as in the New, it is strictly enjoined to teach children the way of salvation. Of themselves children would hardly ask for this instruction; hence according to our opponents such instruction is forced upon them.

Con.—You said the principle, that children ought to have their own choice, is also against reason. Explain that to me.

Pro.—Children are born into certain circumstances and conditions, viz. rich or poor, this nationality or that, etc. They have no choice whatever in such things, and to claim the contrary is simply unreasonable. Again parents will not permit their children to choose *any kind* of occupation. But, on the other hand, those who deny baptism to infants are really forcing the little ones out of the arms of Jesus.

Con.—Christ said in regard to children: For of such is the kingdom of heaven. Does that mean that heaven belongs to infants by nature, or just because they are infants?

Pro.—In Matt. 18: 10. 11 we read: Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost.

Christ here plainly says that without Him the infants are lost. He came to save them as well as adults. If they need a Savior, then they are sinful human beings. If the kingdom of heaven belongs to them without the saving grace of Christ, then Christ would not have said that He came to save them. The language that Christ uses here is precisely the same in the original as that which He uses in the sermon on the mount, viz. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom



of heaven." If the expression, "For such is the kingdom of heaven," is a sufficient reason for not baptizing children, then the being poor in spirit and the persecution for righteousness sake is also a sufficient reason for rejecting baptism.

Con. — But it is claimed that the kingdom of heaven is made up of such as resemble little children in spirit.

Pro. — The force of the passage cannot be evaded by such a construction, as it would then be just as proper to say that the kingdom of heaven does not belong to those who are poor in spirit, but who *resemble* them.

Con. — But does the expression "kingdom of heaven" not mean the visible church of Christ, as distinguished from the world and the Old Covenant church?

Pro. — If that is the meaning of Christ's words, then He asserts most clearly the divine right of infant church membership. But He undoubtedly meant the kingdom of glory. And then it follows with irresistible force that, if the infant seed of believers belongs to the kingdom of glory, they are also entitled to the privileges of the church on earth, hence also to baptism.

Con. — The opponents of infant baptism say: "In case of moral duty we are at liberty to argue from inference; but in regard to positive institutions, our warrant must be direct and positive."

Pro. — That is another quotation from Blackstone, who seems to be a greater authority for them than the Scriptures. But the trouble is they do not practice what they preach. There is no positive law or warrant in the Scriptures for infant baptism, they say, and nothing should be practiced that is not based on a positive warrant. But the principle in itself is unsound. Inferential reasoning is often as strong as any positive warrant. The admission of women to the

Lord's Supper, the observing of Sunday in stead of the Old Covenant Sabbath, the doctrine of the Trinity, all this is based on inferential reasoning which is just as strong as a positive divine warrant concerning them. And Christ Himself in Matt. 22:31. 32 made the grandest inferential argument, so that even the multitude that heard it were astonished over it. He said: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? These words were addressed to the Sadducees who denied the resurrection. And now Christ makes the grand inferential statement: "God is not the God of the dead" (which would be the case if Abraham, Isaac and Jacob had been totally annihilated in death) "but of the living."

Christ tenderly invites the children to come to Him, and the only way for them of coming to Him is holy baptism, through which they receive the kingdom of heaven.

## CHAPTER XXIV.



### FACTS ABOUT THE MODE OF NEW TESTAMENT BAPTISM.



HAT John the Baptist, of whom some writers claim that he baptized two millions of persons, did not administer baptism by the mode of immersion, is also evident from the fact that he baptized at Ænon near Salim. We are aware that immersionists claim, that he baptized at this place *for the very reason* that there was much water at Ænon. The Greek *ὕδατα πολλά* is translated by some as meaning "many springs," but we will take it just as it reads, viz. "much water," as we do not wish to make an arrow out of every twig of possible explanation. The point at issue is, whether or not *that* was the reason why John baptized at Ænon. Let us see. We know that many thousands encamped from day to day to witness the preaching and to receive baptism of this extraordinary preacher in the wilderness.

Picture to yourselves a large encampment of men, women and children, together with the beasts they needed for transportation. All this occurred in a hot climate, where springs and wells of water were rare and precious. Imagine such a gathering of thousands of souls, and you will easily conceive how important it was to convene near the banks of abundant streams of water. Again, it was necessary to keep the water as clean and pure as possible for drinking purposes.

But if the water was disturbed day by day by taking these thousands of persons right into it in order to immerse them, then it could not be kept clean. It would thus have become muddy, hence unfit to drink.

From all this it is evident, that the "much water" at Ænon was not the reason why John baptized here, but to supply the multitude with plenty of water for drinking purposes. At least, there is no solid ground for the conclusion that John chose this place for the sole reason to immerse the people, nor that he immersed a single person at Ænon. But on the other hand, he could sprinkle these thousands of persons every day after the fashion of the Greeks, viz. by dipping the branch of a tree into the water and then swing it over the heads of the people, without becoming exhausted or disturbing the water. As the Scriptures do not decide the matter, such a view is at least more reasonable than that of the immersionists.

Let us now examine the baptizing of the three thousand by Peter, Acts 2:41. Christ promised His disciples that He would pour out the Holy Ghost upon them, and for this reason they should tarry at Jerusalem. Ten days after His ascension He fulfilled His promise. Peter assured the multitude that what they saw and witnessed, viz. the wonderful pouring out of the Holy Ghost, was a fulfillment of the prediction of the prophet Joel. Three thousand were converted after a single sermon, and were baptized and added to the church that very day. They came together at about 9 o'clock in the morning according to our time. Granting some time for his sermon and for hearing the confession of faith on the part of the people, there were only four or five hours left of the day for baptizing these three thousand persons. This baptizing was done at Jerusalem, as the river Jordan was six miles distant from the city. Now all



historians inform us, especially those who have traveled through the country, that the little brook at Jerusalem called Kidron was altogether insufficient for the immersion of three thousand persons. Winer says, that Kidron is only a few steps broad, and shallow. Besides, at that season of the year, viz. Pentecost, this little brook is without water. The only place for immersion at Jerusalem would have been the pool of Bethesda. This pool was, according to Strauss,<sup>1</sup> 120 feet long, 40 feet wide, hence a small pool, although large enough to dip a person. But that Peter baptized the three thousand in this pool, is not stated in the Scriptures, and those who claim this, have no other ground than their personal opinion. It is a mere assertion that the other disciples, viz. the seventy mentioned in the New Testament, assisted Peter in baptizing these three thousand. It appears that Peter alone administered baptism to them. But how it was physically possible for Peter to immerse three thousand persons in four or five hours is more than we can understand. Even if the other eleven disciples assisted him, which however is not stated, each one had to immerse two hundred and fifty persons during that short time. In a book called "Scripture Directory for Baptism" the following statement is made: "A gentleman of veracity told the writer, that he was once present when forty-seven were to be dipped in one day, in the usual way. The first operator began, and went through the ceremony, until he had dipped twenty-five persons, when he was so fatigued, that he was compelled to give it up to the other, who with great apparent difficulty dipped the other twenty-two. Both appeared completely exhausted."

To immerse a person with due decorum and solemnity,

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<sup>1</sup> See his Sinai and Calvary.

requires at least five or six minutes. At this rate it is altogether impossible for one man to immerse two hundred and fifty persons in four or five hours. Indeed, the man who can believe that the three thousand on the day of Pentecost were baptized by the mode of immersion, must have a wonderful facility in accommodating his belief to his wishes.

We now come to the baptism of Paul by Ananias, which causes immersionists so much trouble. We find this baptism recorded Acts 9:19. While "breathing out threatenings and slaughter against the disciples of the Lord," he was touched by the power of the Savior whom he persecuted. He was stricken down on his way to Damascus. Blinded and in a feeble state he was led to Damascus, where he remained without sight for three days and did neither eat nor drink during that time. Ananias went into the house where Paul was, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized. And when he had received meat he was strengthened. Acts 9 and 22.

Any impartial reader of this statement about Paul and his baptism, will not even think of immersion. Not a word is said, that Ananias took Paul out of the house to some neighboring stream to immerse him.

Would a wise and humane man demand a person in the condition in which Paul was, to be carried a distance and plunge him into cold water? According to Luther, the fifth commandment, "thou shalt not kill," implies also that we should not hurt nor harm our neighbor in his body. Such

harm is surely done if we plunge a person in such a feeble condition as Paul was in, into cold water. Neither the Apostles nor the early Christians ever did this, as their *baptismus clinicorum*, i. e. baptism of the feeble and sick, plainly proves. The weak and feeble Paul was strengthened *after* he was baptized. Ananias directed Paul to stand up and be baptized. The Greek expression ἀναστὰς ἐβαπτίσθη can under no circumstances mean, *he rose up and came to be baptized*. Such a rendering is doing violence to the Scripture. The literal translation is: having risen up he was baptized.

That Paul received baptism in the house where he was by the mode of pouring or sprinkling, is beyond doubt. And this mode is in perfect harmony with the condition and circumstances of the case.

Let us now consider the baptism of the eunuch by Philip. He was reading Isaiah 53 and Philip explained the prophecy concerning the Messiah to him. That Philip also spoke of baptism and of the "sprinkling of many nations" with the blood of Christ, cannot be doubted; else the eunuch would not have asked for baptism. When they had traveled a distance together in the chariot, the eunuch said to Philip: See, here is water, what doth hinder me to be baptized? Many writers claim, that there was no brook or water in a pool by the wayside. And then the water referred to must have been carried in a vessel by the eunuch. This was frequently done by those who made a long journey in a country where water was scarce. But we will grant for the sake of argument that there was τὸ ὕδωρ, i. e. *a little water* by the wayside. Both of them went down *to* the water according to the original, and not into the water. After baptism had been administered, both came up or away from



the water to the place where the chariot was waiting. The expression "went down" is often used in the New Testament where immersion is entirely out of the question, viz. Jesus *went down* to Capernaum, John 2:12; Jacob *went down* into Egypt, Acts 7:15, etc. However, the expression here used applies to both, the eunuch and Philip. If there was a plunging into the water, then both were plunged. But this proves too much, hence nothing. It is plainly seen, that the text does not decide in favor of immersion, and the circumstances point us to the mode of pouring or sprinkling as far as the baptism of the eunuch is concerned.

The baptism of Cornelius and his household, Acts 10, is another case that caused immersionists a great deal of trouble, as no one would receive the impression while reading it that baptism was administered by immersion. Cornelius was directed in a vision to send for Peter, who should impart to him the knowledge about Christ and the Gospel. Peter went to the house of Cornelius and unfolded to him the way of salvation. While he was speaking the Holy Ghost fell upon Cornelius and all who heard Peter. Then answered Peter, "Can any man forbid the water that these should not be baptized?" And Peter commanded them to be baptized in the name of the Lord. Is there anything here that appears like immersion? It is said that they were led out of the house to a river or pool to be dipped? Peter had just spoken of pouring as the mode by which the Holy Ghost came upon them, and nothing is more natural than that he should apply the water in baptism in the same manner. Immersionists must prove from the New Testament that Cornelius and his household were taken out of the house to some river or pool, and that they came *out of the water* after baptism. If they cannot do this, then their immersion



theory falls to the ground. But here, as in the cases already mentioned, every circumstance points to pouring or sprinkling.

But the baptism of the jailer at Philippi has caused immersionists more trouble than any other case. The circumstances of this baptism are recorded Acts 16. Let us examine the case. Paul and Silas were closely confined in prison when this baptism was administered to the jailer. The earthquake that shook the very foundation of the prison frightened the jailer, so that he fell down before Paul and Silas and asked: "Sirs, what must I do to be saved?" They answered: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then they preached the word to him and all that were in the house. "And he (the jailer) took them the same hour of the night, and washed their stripes; and he was baptized, he and all his, straightway." Then the jailer brought them into his residence, gave them something to eat, and rejoiced, believing in God with his whole family.

In order to uphold their immersion theory Baptists, Campbellites and others claim, that the Greek word *παραλάβων* means: "taking out away from the prison." About half a mile from the prison there was a small river as historians tell us, and to this river, they claim, the whole party went in order to be baptized in it.

The above Greek word is composed of the preposition *παρὰ* - *para*, and the participle *λαβὼν* *labon*. The former means *with, to, closely, or alongside*; the latter means *taking hold of*. The literal meaning is: *having taken to himself, or, along*. Indeed, the jailer assisted Paul and Silas, or rather carried them from the *inner dungeon* of the prison where they were fastened to the stocks by their feet. Paul and Silas had been scourged and beaten and then lay in

stocks for at least six hours, so that they were not able to walk without assistance. It is not only doing violence to the language of the Scriptures to claim that the Greek word means "to take them out away from the prison," but also a monstrous pretension to believe that the jailer would take these bruised men half a mile to the river at midnight, and to stand in the cold water up to their waist, in order to plunge the jailer and all his in the water. It surely required a little more strength to do this than Paul and Silas had at that time.

In addition to this silly argument immersionists also claim, that the Greek word in verse 34, viz. ἀναγαγών means: "brought them back again from the water." Let us see. This word is composed of the preposition ἀνά - *ana* and ἀγαγών - *agagon*; the former means *up*, *upward*, and the latter means *having led*; hence the literal meaning is: *having brought*, or *led up*. The jailer brought or rather led them, after baptism, into his house—in order to refresh and strengthen them. It must be observed that the jailer himself was doing all this, and not Paul or Silas. Those bruised and beaten men were so weak that they could not even wash themselves from the blood caused by the stripes which they received, as we are told that the jailer washed them. And for this purpose water was evidently kept in the prison yard. It did not require very much strength to baptize the jailer and his family by the mode of pouring or sprinkling, and the whole context shows that the suffering Apostles used the water in the prison yard for baptizing the jailer and all his. These men were in the custody of the jailer who, according to the Roman law, was responsible with his very life for their safe-keeping. That the jailer realized his great responsibility, is evident from the fact, that he wanted to commit suicide when he believed that his

prisoners had escaped. Again, Paul and Silas positively refuse to leave the prison in a manner unbecoming to a Roman citizen. Cicero says: "It is a transgression of the law to bind a Roman citizen; it is wickedness to scourge him." Paul and Silas evidently knew of this law, and as they were innocently bound and scourged as Roman citizens, they had a perfect right to demand that the magistrates, who illegally imprisoned them, should come and lead them out of the prison, thus to honor the law of the state and the rights of a Roman citizen. But if they had secretly left the prison during the night and returned into it, then the magistrates would have told them: You have already dishonored the Roman law by leaving the prison without the authority of the magistrates. Indeed, their argument for demanding to be led out of the prison in an honorable manner by the magistrates, would have been met with ridicule on the part of the magistrates. Scripture and circumstances of the baptism of the jailer and his family beyond a doubt confirm the fact, that it was administered by the mode of pouring or sprinkling.

The baptism for or over the dead, recorded 1 Cor. 15:29, may not prove very much in favor of pouring or sprinkling, but on the other hand it proves nothing whatever in favor of immersion. This passage seems to be little understood, because we are not sufficiently acquainted with all the customs and practices of that time, when Paul penned these lines.

Some interpret this passage thus: "Who are baptized in the room of the dead," referring to the case of those who presented themselves for baptism immediately after the martyrdom of their brethren or friends, as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen. Others interpret it thus;



If the dead do not rise, of what avail is it to expose ourselves to so many dangers in the hope of a future reward.

Chrysostom<sup>1</sup> states, that among the Marcionites, the heretics, if one of their catechumens died, they laid a living person under the bed of the deceased. Then advancing toward the dead body, they asked whether he were willing to receive baptism. The person under the bed answered for the dead person that he desired to be baptized. Then the living person, who emerged from under the bed, was baptized for the dead person.

Origen says, that the Christians administered baptism standing on the graves of the dead martyrs, thus to indicate their sure hope of eternal life and to be willing to die also for Christ's sake.

Luther says: "To strengthen their faith in the resurrection the Christians were baptized above the graves of the dead, thus to indicate that the same (viz. the buried) would also rise up again."

If they baptized right on the graves of the dead, then immersion was simply impossible. And that they did perform baptism, standing on the graves of the dead, is not at all contrary to the spirit of the Scriptures nor against the analogy of faith. We hold with Luther, that baptism was administered on the graves of the departed faithful. And this could not be done by immersion, but with all propriety and decency by the mode of pouring or sprinkling.

Let the kind reader make four columns on a piece of paper. Put down at the head of the first column the words: *Certainly by immersion*. At the head of the second write: *Probably by immersion*. At the head of the third: *Probably not by immersion*. And at the head of the fourth column

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<sup>1</sup> Hom. 40 ad 1 Cor.



put down: *Certainly not by immersion.* Then take the New Testament and carefully examine every passage on baptism and put it down under the head to which you think it belongs. When you have gone through the whole New Testament in this way, the result will be, that the fourth column shows several cases; the third column will show a goodly number; the second column will show but a few cases, and the first column will simply remain a blank.

## CHAPTER XXV.

### EVIL RESULTS OF ADULT BAPTISM.



R. CON.—The church of to-day is indeed in a deplorable condition. Everywhere we meet with hypocrisy. Scarcely any spiritual life can be observed. Thousands who have been born and brought up within the church are now unbelievers. What is really the cause of this sad condition of the church, Mr. Pro.?

Pro. — It is only too true that the church suffers greatly from these evils. But let us not forget that corruption existed in the church even in the days of the Apostles. Even the Pentecost congregation had its Ananias and Sapphira. The congregation at Corinth had some unworthy members. And Christ himself compared the church with a net containing good and bad fish. There was never a time when the church was entirely free from unworthy members.

But let us also look at the bright side of the church. Behold the grand missionary work at the present time, the spreading of the Word of God among nations and tongues. Look at the many benevolent institutions, the work of charity, and the wonderful educational work throughout the church. In spite of all the blemishes we have abundant reasons to rejoice and give thanks unto the Lord.

As to the causes of the great falling off from the church, they are indeed many. One of them is undoubtedly the rejection of infant baptism by some denominations.

Con. — I was told once, that infant baptism was the chief cause that the church numbered so many unbelievers.

Pro. — Then circumcision must have been the cause of corruption also in the Old Covenant church. If so, then all the blame falls on the Lord, as He strictly enjoined circumcision, and never revoked it.

Con. — I was also told that infant baptism was wrong, because so many who receive it become unbelievers.

Pro. — We might turn the tables and say, infant baptism is right, because so many who receive it become true Christians and heroic servants in the church. Infant baptism pledges the parents and sponsors to the sacred duty of bringing the little ones up in the fear and admonition of the Lord. And for this reason it cannot be the cause of unbelief and corruption. As far as the church of Christ is represented by baptized children, it is certainly in its most pure and holy condition.

Con. — Explain more fully to me how adult baptism results in one of the chief causes of hypocrisy and unbelief.

Pro. — The adult is told at his baptism, that he himself by his own power and strength chose to become a Christian; that by his baptism he was received into a congregation, consisting entirely of true believers; that he is, like his brethren in the church, perfectly holy. And now he thinks that the doors of sin are forever closed behind him, and that the gates of heaven are absolutely opened to him. He is tempted to boast of his own choice of becoming a Christian. As a rule, he has but very little knowledge of God's Word. Soon after his baptism he finds that his choice did not make him stronger in the battle against the devil, the world and his own flesh. In short, he finds himself deceived, and the last error is worse than the first. Matt. 27:64. His baptism gives him no consolation, as he

was told that it was but a test of faith. He now must come to the conclusion that the test was false, and that he was sadly deceived.

Con. — He deceived himself. But did not also the congregation deceive him?

Pro. — Yes indeed. The congregation was the judge in the matter of his repentance, faith and holiness. They assured him that he was prepared for the test of faith and loyalty. "One<sup>1</sup> must be so far advanced as to be converted, through the Gospel and God's free grace, from his sins to Christ, and with the whole heart believe in Him as his Savior," before baptism can be administered. At the baptism the adult is assured by the pastor and the congregation, that he reached a state of perfection. Is not that judging the heart?

Con. — Most assuredly it is. But were the Apostles not such judges when they first baptized adults?

Pro. — We are not Apostles. They acted under the special direction of the Holy Ghost.

This judging of the inner, spiritual condition of the adult candidate for baptism was one of the chief reasons why Ringsdorff, a prominent Baptist preacher and writer, left the Baptist church and returned to the Lutheran church. In his farewell sermon he says: "I appeared to myself to be the *Antichrist*, 2 Thess. because I pretended to decide who truly believed or not."<sup>2</sup>

Con. — According to Baptists and immersionists only true believers receive baptism. And as baptism is the only way of becoming a member of their congregations, the result must be that not one unbeliever or hypocrite can be

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<sup>1</sup> See Oncken's Conf. of Faith, p. 21.

<sup>2</sup> See Allgem. Kirchenz., Sep. 3, 1862.



found among them. But I think they will not make such a claim.

Pro. — If they do not claim this, then they are actually denying the genuineness of their baptism. However, the great Baptist preacher Spurgeon did not make such a claim. He says: "If Christ found among His twelve disciples, whom He had chosen, one hypocrite, how many hypocrites think you may be found among these twelve hundred members in my presence?"<sup>3</sup> Moreover, the proper attitude of the church towards the indifferent in matters of faith cannot be sustained by immersionists.

Con. — What do you mean to say by that?

Pro. — The church is like a hospital, a real Bethesda for all that are spiritually sick. But accordingly to the Baptists and others, all such that are heavy laden and spiritually sick, are excluded from the church, and only those that are spiritually healthy, i. e. true believers, constitute the church. The Lutheran church can point those who have gone astray to their baptismal vow. Through your baptism, she can say to them, you are entitled to the saving grace of the Gospel. God has made a firm covenant with you, and even if *you* have broken your promise since then, God has never broken His promise. Baptism, says Luther, is like a ship. If you have left it and are in danger of drowning, then you can always return to it and be saved. Such a consolation of returning to baptism and being saved, cannot be offered by adult baptism, according to the views of Baptists and immersionists.

Again, the Lutheran pastors and others, who believe in infant baptism, can always point the parents and sponsors to their sacred promise and responsibility, and such an ap-

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<sup>3</sup> See his sermon, "What have I done," 1860.

peal is always highly beneficial both to the parents and sponsors as well as to the children and youth in the church.

Con. — In addition to this I have witnessed scenes at the public baptism of adults, that were not in keeping with good decorum.

Pro. — Indeed, the solemnity of the sacred rite of baptism in such public cases is often turned into ridicule, and it is no wonder that often the newspapers refer to them in sarcastic terms. The solemnity of infant baptism is always apparent. It can be administered in all countries and at all seasons of the year, in all situations of health or sickness, with equal safety by all ministers, whether young or old and feeble. How admirably does it accord with the Gospel, which is for all kindred and people, and for all nations and tongues.

## CHAPTER XXVI.



### FEET WASHING.



NUMBER of smaller denominations hold that feet washing, like baptism and the Lord's Supper, is a sacrament instituted by Christ and practiced by Himself and by the Apostles, and that it is just as necessary for salvation as baptism and the Lord's Supper. In order to clearly understand the matter it is necessary to know what is meant by a sacrament. The word itself is derived from the Latin verb *sacrare*, which means to declare something as sacred, to dedicate something to holy purposes, or to make holy. Among the Romans the word *sacramentum* had a twofold meaning, first, something set aside for a sacred purpose, and secondly, a certain thing or object as a means by which sacred ends were obtained. The money deposited by disputing or combating parties on the altar in the temple until the matter was settled between them was called *sacramentum*, i. e. a sacred thing. Again, the oath of obedience by the soldiers was called a *sacramentum*. The Greek word for sacrament is *μυστήριον*, i. e. mystery. Jerome translated this Greek word in the so-called Vulgate, a Latin version of the Scriptures, by *sacramentum*. Thus the word sacrament was introduced into the language of the Christian church. And for this reason the ancient church fathers call a number of things a sacrament, for instance the bread, the fish, the salt, etc.,

and Augustine called even the cross a sacred thing. Hugo, † A. D. 1141, called the sprinkling of water and ashes on objects for sacred purposes a sacrament. From this it is evident that the word sacrament was used in a very broad sense. Through the influence of Peter Lombardus, † A. D. 1164, and Thomas Aquinas, † A. D. 1274, the word was finally used to denote only such means and institutions by which special grace was obtained. After the meaning of the word was thus fixed, the church began to fix the number of sacraments. Prior to this the number of sacraments fluctuated between two and twelve. Bishop Otto of Bamberg, A. D. 1124, was the first one who held that there are seven sacraments in the Scriptures. In a previous chapter we have already enumerated them. At the church council of Florence A. D. 1439, this number was officially sanctioned by Pope Eugene IV.

The Reformation refused to accept this number, as no Scriptural warrant could be produced in their favor. It is true there was a fluctuation among the Reformers between the number two and three. Luther speaks in his large Catechism of repentance as being a sacrament, and Melancthon also calls absolution a sacrament. Apol. Art. 7. But in his small Catechism Luther mentions only two sacraments, namely baptism and the Lord's Supper. Short, clear and precise is the Lutheran definition of a sacrament, namely: *Sacramenta vocamus ritus, qui habent mandatum Dei et quibus addita est promissio gratiae*, that is: Sacraments we call such rites which are commanded by God and to which is added the promise of grace. Apol Conf. Art. XIII.

Baptism and the Lord's Supper have been commanded and instituted by the Lord, and He Himself has added to them the promise of the forgiveness of sins. Be baptized



and *wash away thy sins,*" Acts. 22: 16. "Take and eat, this is My body which is given for you"—"Take, drink ye all of it, this cup is the New Testament in My blood, which is shed for you." And all this *for the remission of sins.* Matt. 26.

Concerning feet washing we read John 13: 1-17: Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father hath given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He pourèth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter; and Peter said unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him. Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For He knew who should betray Him, therefore said He: Ye are not all clean. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them: Know ye, what I have done to you? Ye call Me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet,

ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Here we are told first of all that Christ loved His own, namely the disciples and all true believers, even unto the end. Shortly before Mary had anointed His feet with precious ointment and wiped His feet with her hair. One of his disciples insulted the Lord by saying that the precious ointment might have been sold and the money applied to a better purpose. Although it was Judas who said this, we are not told that the other disciples rebuked him nor that they did not entertain the same opinion. From Christ's own words in justifying the anointing it would seem, that all the other disciples sided with Judas, viz: For the poor ye have always with you, but Me ye have not always. John 12: 8. And now Christ wanted to show His disciples in a most emphatic manner that He still loved them in spite of such ill treatment on the part of the disciples. He wanted to do to them what Mary did to Him. Instead of precious ointment He took water, and instead of wiping their feet with His hair He took a towel. This parallel action of Christ could not but remind the disciples of their wrong in a most forcible manner. It was a demonstration of His love, kindness and humiliation to such an extent, that the astonished Peter at first could not comprehend it.

Again, it must be observed that Christ did not say, For I have given you a positive commandment, but: *For I have given you an example.* When Christ instituted baptism He positively commanded His disciples to observe baptism. And when He instituted the Holy Supper, He also positively

commanded: This do ye in remembrance of Me. But here he gives no command to the disciples to observe feet washing, and this is the reason why they never preached about it nor practised it themselves as a divine ordinance.

It is true Christ says: If ye know these things, happy are ye if ye do them. What things? That which He stated in the previous verse, viz., The servant is not greater than his lord, neither he that is sent greater than he that sent him. The great Master and Lord, Christ Jesus, humiliated Himself even to wash the feet of poor, weak and sinful human beings, and therefore we ought to follow His grand example by showing love, kindness and assistance to our brethren. At the institution of baptism and the Lord's Supper Christ never speaks of them as being examples, and this is because an example cannot bestow on us the remission of sin. If an example has saving power, then we might consider the death of Christ as being an example by which all the world is saved.

A sacrament or saving ordinance must be of such a character that it can reach all classes of mankind, and its conditions must be so that they can be complied with by every human being at any time and at any place. But if the compliance with the example of feet washing is necessary to salvation, then all infants and sick and dying persons, who cannot wash the feet of others, must be lost. It would also make it impossible for women to be saved, as the language and circumstances indicate that Christ gave the example only to men. If feet washing is a sacrament necessary to salvation, then it is an ordinance which makes it absolutely impossible for at least one-half of humanity to be saved.

Feet washing rests on moral grounds only, and as such



it teaches us a moral lesson. And happy would be the entire human race if the lesson was learned and practiced.

It stands on a parallel with many other statements of Christ and the Apostles which may be observed or not, because the observance of their letter is not necessary to salvation. The abstaining from eating meat of strangled animals, Acts 15: 20, the wearing of long hair by males 1 Cor. 11: 14, the plaiting of hair and the wearing of gold, 1 Peter 3: 3, etc., were all things enjoined upon temporal and moral grounds, and therefore not necessary to salvation. The observance of such things is regulated by conditions and circumstances, but an ordinance necessary to salvation can never depend on conditions or circumstances.

However, it is strenuously claimed that the words of Christ *ὅχι ἔχεις μέρος μετ' ἐμοῦ* — *thou hast not part with Me* — plainly tell us that feet washing makes us partakers of Christ, that is, makes us partakers of His kingdom. Do these words contain such a promise? We notice first that these words were addressed only to Peter, because he refused to let the Savior wash his feet. The plain meaning of these words is: If thou wilt not render obedience to Me, thy Lord and Master, then thou canst not be My disciple. This bodily washing points to the spiritual washing with the blood of Christ.

Feet washing was observed long before the coming of Christ, and is practiced even by heathen nations this very day. And its symbolical meaning has always been and is now humiliation, love and kindness. It was never practiced among the early Christians in the name of the Father, Son and Holy Ghost, and if St. Bernard, † A. D. 1053, calls it a sacrament, we must remember that he called it such in the broad sense of the word as we have shown above. At



his time the conception and meaning of a sacrament was not yet definitely fixed.

Thus Christ has given us a noble example of love, humility and kindness, and happy are we if we in all humility serve one another. Then there will be no danger that the servant should ever think himself greater than the Master.

## CHAPTER XXVII.



### IS BAPTISM AN OPUS OPERATUM?



HE expression "*opus operatum*" means an operation that produces certain results as by magic. The intention, cause and effect of such an operation are calculated only for the moment when it is performed, and it is not necessary that the subjects of the operation should have any knowledge or consciousness about it. Like medicine, it works and produces absolutely certain results after its application.

The question now is, whether baptism is such an operation. Baptists and immersionists claim that infant baptism is an *opus operatum*. Infants, they say, know nothing about its application, hence it is applied to them *against* their will. And if it produces any spiritual effects in them against their knowledge and will, then it is a magical operation. But such mysterious, magical powers are not ascribed to baptism in the Scriptures.

On the other hand, the opponents of adult baptism as viewed and upheld by Baptists and immersionists, claim that by basing the validity of baptism on the personal choice and will of the individual, baptism ceases to be a divine institution. It then becomes effective only by the will of man, or it produces no effects whatever, and thus it becomes a mere symbolical rite. But the many Scripture passages already quoted in the chapter on the character and essence of

baptism, absolutely reject the idea that baptism is but a mere sign or symbol or test of faith and that its efficacy is dependent on the will and choice of man. The point at issue is therefore of greatest importance and a conscientious Christian will not rest until he has arrived at the truth.

Baptism is not and cannot be a *human institution*. This fact is the first stepping-stone in arriving at the truth concerning baptism. A human institution can but produce human results; a divine institution must in itself produce divine effects. A human institution has for its object the temporal welfare of man and a divine institution has for its object the spiritual welfare of man. But this spiritual welfare consists in the reconciliation of the sinful human being to his God. By such a reconciliation the harmony between God and man which was and is destroyed by sin is restored. Sin is the separating factor between God and man, and the removal or taking away of sin is the restoration of the bond of union between God and man. Baptism, being the washing away of sins by the blood of Christ, as we have already demonstrated, is a means of the removal of that which separates man from God. As long as we do not realize the tremendous result of sin, the total depravity of human nature by sin, Gen. 8: 21, Ps. 143: 2, Is. 64: 6, Eccles. 7: 20, Rom. 7: 14, 1 John 1: 8, Rom. 5: 12, and the utter inability of man to come to the Lord by his own choice, power, will or strength, 1 Cor. 2: 14, Eph. 4: 18, Rom. 8: 7, as well as the boundless mercy and grace of God in Christ Jesus, who does not desire the death of a sinner, but that he should turn from his way and live, Ezek. 33: 11, John 3: 16, 1 Tim. 2: 4, 2 Peter 3: 9, so long will we remain in darkness concerning the truth of baptism as taught in the Scriptures. And as Baptists, Campbellites, and all opponents of infant baptism are not willing to acknowledge

the total depravity of human nature as taught in the Scriptures, it is not at all surprising that they see in baptism no regenerating power, but only a symbol or test of faith and loyalty. The wonder is how they can reconcile their test-baptism with the plain statement of the Scriptures, that it should be administered to wash away sins, Acts 22: 16, and to put on Christ, Gal. 3: 27.

On the one hand we observe the utter inability of man to come by his own choice and strength to God; indeed by nature he does not even desire to come as he is dead in trespasses and sin, Eph. 2:1. On the other hand we observe the ardent desire on the part of God to save man. Again, God will neither force salvation on man, nor will He save man against his will. How, then, is man reconciled with God? We answer: BY THE WORD. But the Word of God is of such a nature, that it cannot be effective by setting aside the spirit, the will and consent of man, otherwise the application of the Word itself would be an *opus operatum*. The Word can and will influence the spirit and mind of man, but it will not force man's will. A forced salvation is, as we have said before, no salvation by grace, nor is a salvation by man's own choice and power, if such a salvation be possible, a salvation by grace. The eternal decree of God to save man is executed by the Word. This Word appeals to man audibly and in visible form Baptism as well as the Lord's Supper are the Word of God in visible form. From the fact, that the Word of God cannot be effective against the will of man, it does not follow that the Word needs the assistance of man in order to be effective. The Word must have the consent of man in order to accomplish its purpose, but it needs no assistance on the part of man whatever. And the consenting to the Word is FAITH. This leads us to the question: What is the



relation of faith to baptism? The answer must be given with respect to the subjects of baptism, viz. whether they are adults or infants. In case of adults faith must precede baptism to such an extent, that the candidate for baptism must repent of his sins and express a fervent desire to put on Christ in baptism. His baptism then assures him of having the blood of Christ applied to him, and that by its saving power all his sins have been washed away. He is now a new creature, he has passed from spiritual deadness into spiritual life. This wonderful change was not brought about by his own choice or will, nor by an *opus operatum*, but by the gracious work of the Holy Ghost through the Word of God. And as this Word of God grants him the power to persevere in faith, his baptism is a consolation to him against all the accusations of Satan as long as he continues in faith. By faith he can truly say: As surely as I am baptized, I will be saved.

Infants, however, cannot and do not have faith *before* their baptism, and yet they must be born again before they can enter into the kingdom of God, John 3: 2. 5. 6. But that they are capable of receiving the baptismal grace is evident from Mark 10: 13-16.

Infants, as well as all men, possess by nature a passive capacity of being converted and receiving grace, and as the power to think and to will is not yet developed in them, they do not offer any wilful resistance to the saving grace. The assertion that infants are not fit subjects for receiving divine grace by virtue of their passive capacity, leads to the conclusion that they are not fit subjects for the kingdom of heaven.

And the refusal to accept this logical and Scriptural conclusion on the part of the opponents of infant baptism shows how groundless their opposition is. Of John the

Baptist we read that he was filled with the Holy Ghost even from his mother's womb. Luke 1: 15. This fact plainly shows that the Holy Ghost *can* influence a human being even at that early period of life. And the force of this fact cannot be evaded by claiming that this was an extraordinary case, as John was a human being who needed himself what he preached to others, viz. repentance and remission of sin.

It is true, without faith God cannot be pleased, and this fact applies to infants as well as to adults. But the regenerating grace of the Holy Ghost in baptism works faith in the souls of infants when it is administered to them. This fact is based on Christ's statement concerning infants saying: Except ye be converted (as little children) and become as little children, ye shall not enter into the kingdom of heaven, Matt. 18: 3, and *that they do believe in Him*, Matt. 18: 6. But if infants according to the Scriptures are capable of receiving divine grace, if the Holy Ghost can and does influence them in baptism, then the utter groundlessness of the claim, that their baptism is an *opus operatum*, becomes apparent. Infant baptism is no more an *opus operatum* than circumcision and they are saved by faith conferred to them by the regenerating Spirit in their baptism just as well as adults. They do not need the preceding instruction of the Word to incline their will towards God, as must be done in the case of adults, because they do not and cannot exercise their will in opposition to God. But such instruction must follow their baptism as soon as they are able to exercise their will in order to keep it inclined towards God. That their regeneration and faith is a mystery, this we readily admit. But such a mystery presents itself also in the regeneration and faith of adults. It is God who deals to every man the measure of faith. Rom. 12: 3.

As children have no will of their own, the charge that

baptism is administered to them *against* their will falls to the ground together with the claim, that infant baptism is an *opus operatum*. And the faith bestowed on them in baptism is not a conscious or discursive faith as it must be in adults, but an intuitive faith.

From all this it follows that baptism cannot be administered in harmony with its character to such adults as are in a state of mental derangement or unconsciousness. The sin of forcing baptism upon the adults against their will and desire was perpetrated on the Jews in Spain by King Sisebut, and on the old Saxons by Charlemagne. A like sin is also committed by stealing infants from their parents and baptizing them against the will of their parents.

# LUTHER ON INFANT BAPTISM.

ENGLISHED BY E. G.



## PART I.



O begin with, I hear and see the anabaptism is practiced by some for the sole reason to oppose the pope, as they will accept nothing coming from him; just as the enemies of the Lord's Supper will believe to receive but mere bread and wine at the Lord's Table for the sake of grieving the pope, thinking that by so doing they could overthrow the papacy. Indeed, this is an unsound foundation upon which they can build nothing good. According to this argument, they must also deny the entire sacred Scriptures and the office of preaching, as we received all this through the pope; indeed, they would have to make a new Holy Scripture. We would have to reject the Old Testament, in order to possess nothing that came from the unbelieving Jews.

Why do they constantly accept money and other goods which once has been in the possession of bad people, the pope, the Turks, or heretics? This they should certainly not do, if they will not accept anything coming from bad people. But this is all nonsense. Christ also found among the Jewish people the abuse practiced by the Scribes and Pharisees, but He did not on that account reject everything what they had and taught. Matt. 23: 2., etc. But we confess that even under popedom there is much good and Christian,<sup>1</sup> etc.

<sup>1</sup> We omit the following of this part, wherein Luther points out the good that still exists in the Church of Rome. His argument is that not everything is bad and must be rejected, simply because it came from the papacy.



## PART II.

Again it is said that they oppose infant baptism on the ground that infants know nothing about their baptism. They say: "How do you know that you have been baptized in infancy? You believe *men* who tell you that you have been baptized; but you must believe God and not men, and thus be sure for yourself that you have been baptized."

This is, indeed, a silly, unsafe ground. If I must reject everything what I did not hear and see for myself, then I will surely not keep very much, neither faith nor love, neither anything spiritual or temporal. According to this I might also say: My friend, how do you know that this man is your father? or this woman your mother? You must not believe men, you must be certain for yourself of your birth.

This would, indeed, remove all obligations from children, so that they need not obey God's commandment, viz: "Thou shalt honor thy father and thy mother;" inasmuch as I would ask: How do I know who is my father and mother? I do not believe men, hence they must give birth to me anew that I might see it myself, otherwise I will not honor my parents. Thus God's commandment would really be set aside entirely.

Furthermore, I would know and recognize no brother, sister, uncle or any relative for the reason that I do not know whether they belong to me, as I am not certain as to who my parents are.

But if I were the ruler of the country, I would serve such a person in turn so that he should not expect, receive or keep an inheritance from his parents, neither house nor home, nor a single penny. Thus I would deal with him according to his own ideas, until he would come to his

proper senses again. For as such a person will not acknowledge his parents nor believe them, he should also not believe and acknowledge their goods and property.

But O what a strange government that would be in this world, if no one wants to be the child of some one else, nor the brother, sister, uncle, relative, heir or neighbor of some one. The best place for such alleged Christians is among the wild wolves.

After the same manner I would also refuse to obey any prince or ruler, claiming that I do not know whether he had been born a prince, because I did not see his birth, but must believe what the people say about it. Thus I would again be a free man, setting aside God's commandment in order to have no temporal authority over me. Thus I could indeed go among the wolves, where such commandments of God concerning parents and authority are not honored and count for nothing.

Indeed, I would even hold that the Holy Scriptures are useless, that Christ is useless, and that the apostles had never preached, as I have never heard, seen nor felt all this, but heard this from men and therefore I would not believe it unless all this was accomplished before my own eyes. Thus I would become a free man indeed, free also from God's commandment. "That's what I would like to accomplish," says the devil, "if I only could." That's the kind of foundation laid by the anabaptists, so that nothing might remain firm neither in heaven nor on earth.

You may reply: "Why, you have taught it yourself, that one should believe only God and not men." Sure enough, in this way you would like to strike me with my own sword. But as you are so angry, I ask you again whether one should obey God when He commands us to honor the parents and authority? If you answer "yes," then I say:

How do you know who they are, if you will not at all believe men?

How do you stand? I see what the trouble is that you will not understand what it means to believe men, jumping at foolish conclusions as the enthusiasts usually do. Therefore, listen now.

If it is taught that we should not believe men, the meaning, of course, is that they are only and for themselves human beings, and that God is not with or in them, i. e., they speak as men only whatever they imagine, without God's Word or work, and that they cannot prove their statements neither with the Word nor the work of God. For who would call that mere human teaching, what God really teaches through men? And who would hold, that believing in such teaching is equal to believing in men and not in God?

St. Paul reproves human teaching, Col. 2:18, for the reason that such teaching will never see or realize what it claims; it's all imagination, and can not prove its claims with a single work or Word of God. Therefore, when you hear that one must not believe men, you must understand it in this way: that their statements are mere imaginations, in no way referring to God's Word or work, nor furnishing any proof from God's Word. Thus you can in all simplicity, just as the words read, distinguish between believing men and believing God.

Behold, when you are born it is not accomplished secretly, neither is your birth imagined by men; for this is God's work which comes to the light of day, and no one can contradict it. And even if some one would contradict this work of God, viz., your birth, as the Jews contradicted the miracles of Christ, it would be of no consequence. Those who saw and testify to this public work of God,



will prevail and close the mouths of the gainsayers with facts and truth. For God's command is here plainly observed, viz., that in the mouth two or three witnesses everything is established. Surely such witnesses we may indeed believe, because they testify to the work of God, viz., your birth, and thus prove that this work was accomplished through your parents. Again, no one else cares for you, toils and labors for you, nor defends you than only your own parents. Thus God's works become so public that no one can oppose them, neither devil nor man, but everybody knows and testifies as surely as he knows that you are living.

Behold, this is not believing men, but believing God, because God's work is thus proven to you. In short, whenever God's work is shown and proven to you, and not human imaginations, and neither devil nor man contradict such work, there you believe God and not men; for your birth is God's work and so publicly proven, that even Satan can not prevail against it.

But that sometimes children are given to others and sent away, and consequently never know their parents for certain all their life, that does not change the above facts, because we have been speaking of the common, public, divine order of God. Such children, however, are usually begotten dishonestly, secretly and against God's order. Hence it is no wonder that in such cases things turn out differently, and that they, being secretly begotten, also do not know their secret parents. It's the work of darkness, and in darkness may remain what the devil accomplishes; but the order or work of God comes to the light.<sup>2</sup>

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<sup>2</sup> We here omit a portion of this part which deals with temporal authority, which Luther points out as being God's order and work, and which must be believed as coming from God.



Baptism is a work of God which no human being has invented, but which God has commanded and testified of in the gospel. Again, there are people who testify that you have been baptized, and no one contradicts it, nor proves the contrary. Then again follows the fact that you are numbered among the Christians and permitted to the Lord's Table, and all Christian privileges, making use of all these things, which would not be allowed if you were not baptized and everybody convinced of your being baptized. All this is in turn a strong proof of your baptism, for the whole world knows and beholds that all are baptized while they are yet children.

But if anyone refuses to believe all this, that person shows by such refusal that he does not believe God, who says Himself that the testimony of two witnesses shall be believed. Nor does God ever punish such witnesses, inasmuch as He will not let a false witness go unpunished nor unharmed.

With all this, I think, it is sufficiently proven that no one should doubt his being baptized, nor claim that he knows nothing about it, and he who will not believe it is sinning against God. For a person is much more certain of his being baptized by the witness of the Christians than if he had seen his baptism himself, because Satan can easily confuse his mind so that he might think that he was baptized in a dream or in a vision, hence baptized wrongly. At last he would have to take refuge, under such doubts, to the testimony of the Christians concerning his baptism to settle the matter in his own mind, which testimony the devil can not make doubtful or call in question.

## PART III.

In the third place they say, and I have read it myself, that they take the ground of this passage: "Whosoever believeth and is baptized, shall be saved." From these words they claim, that no one should be baptized except he first believes. Here I say, that they assume great impudence, because if they will follow this opinion, then they dare not baptize any one until they are positively sure that the candidate for baptism really believes. But how and when will they know this? Have they become like God, so that they can look into the hearts of men whether they believe or not? But if they do not know whether the candidate for baptism believes or not, why do they baptize him, inasmuch as they boast so loudly: "Faith must precede baptism." Are they not really contradicting themselves as they are baptizing when they do not know whether faith is present or not? Whoever bases baptism on faith and yet baptizes upon adventure, being uncertain whether faith is present or not, is really doing nothing else than baptizing without faith. For unbelief and uncertain faith is one and the same thing, and both are against the passage: "Whosoever believeth and is baptized," etc., as this passage speaks of sure and certain faith, which the candidate for baptism must have.

"Very well," you reply, "but the candidate for baptism *confesses* that he believes," etc. Dear friend, let confess who ever will. The text does not read: Whosoever confesseth, etc. You must have his confession, yet you know nothing of his faith, and therefore you cannot meet the demands of this passage according to your own interpretation, unless you also know of his faith, because according to the Scriptures all men are liars, and God only knows

the heart. Therefore, he who bases baptism on the faith of the candidate for baptism, never dares to baptize anyone. Even if you baptize a person a hundred times a day, yet you will at no time know whether he believes or not. But what trifling and folly are you committing with your anabaptizing, because you thus act against yourself, baptizing when you know of no faith; and still you teach that faith must certainly be there. Hence the passage: "Whosoever believeth," etc., is strictly against their anabaptism because the passage speaks of sure and certain faith, while they base their anabaptism on uncertain faith, and thus do not obey one single letter of the Scriptures.

And all this I also apply to the candidate for baptism if he receives and bases his baptism on his faith, because he also is not absolutely sure of his faith. I will state, for example, that a person wants to be re-baptized to-day, believing in his temptations that he was not rightly baptized in his infancy. Now then, if Satan comes tomorrow tempting his heart, saying: "Indeed, now I feel that I really believe, yesterday I did not believe at all rightly; howbeit, I must be baptized again for the third time, and all my other baptisms are naught." Or do you think, the devil could not accomplish this? O, learn to know better! Indeed, my friend, he can even do more.

Again, if Satan proceeds to cause you to doubt also your third baptism, the fourth and so on without ceasing, as he really intends to do—what then? There would thus be no end to baptizing. Therefore, this will not do; neither the one that baptizes, nor the one that receives baptism, can base baptism on faith as being certain, hence this passage: "Whosoever believeth," etc., is much stronger against the anabaptists than apparently against us. And these are the people who refuse to believe men who were

witnesses of their baptism, and now they believe in themselves, as men, that they are baptized; just as though they were not human beings or as though they were more certain of their faith than the testimony of the Christian Church.

Therefore I conclude: If they will follow this passage, viz.: "Whosoever believeth," etc., according to their own interpretation, then they must condemn anabaptism much more than the first or infant baptism, and neither the one that baptizes nor the one that receives their baptism can be justified according to his own opinion, as they are both uncertain of their faith, or are at least in danger of being tempted to doubt their faith. For it occurs and happens concerning faith that often he, who thinks he believes, really believes not at all; and again that he, who thinks that he believes nothing and despairs, really believes most firmly. Thus the passage: "Whosoever believeth," etc., does not demand of us to know who really believes or not, but leaves this to the conscience of any one, so that, if he desires to be saved, he must believe, and not act a hypocrite as though his mere baptism was sufficient to make him a Christian.

The text does not read: Whosoever knows that he believes, etc., nor: Whosoever knows that the candidate for baptism believes, etc., but: "Whosoever believeth," etc. He who has this, has it all. Of course, we must believe, but we shall not and cannot be certain as to who believes.

Inasmuch as our doctrine of baptism has been such from the beginning of Christianity holding, that infants must be baptized, and no one being able to furnish sound proof that there was no faith at such baptism, no one should endeavor to change this and thus place the matter on such uncertain ground. For if that which has been observed



from of old is to be changed or set aside, it must be plainly and positively proven that it is against the Word of God; otherwise Christ says, "Whatsoever is not against us, is for us." Just as we have opposed the cloister, mass and the celibacy of priests, but in such a way, that we adduced clear and positive Scripture against them. For if we had not done this, then these things would have surely remained just as they stood hitherto.

Now if they say, that children cannot believe, how will they prove this? Where is the Scripture with which they might prove this and upon which they can base their argument? They may think or imagine this because the children do not speak nor have understanding, but imagination is uncertain, yes even false, and we cannot depend on their vain ideas.

St. John was yet a child in his mother's womb, and indeed I should think that he could believe. Luke 1:41, 44. "O yes," you answer, "with John it was something extraordinary, but from this instance you cannot prove that *all* baptized children can believe." I reply: Wait, do not hurry; I have not yet come to the point where I will prove that children can believe. I am now about to prove that your anabaptism is based on false and uncertain ground, by which it cannot be proved that children have no faith. For the reason that John, in his mother's womb, had faith before being able to speak and to reason, your ground is naught if you say: "Children cannot believe." It is not at all against the Scriptures that an infant can believe, as the example of John demonstrates. Now, if it is not against the Scriptures that children can believe but in harmony with the same (see Matt. 18, 6), then your argument, that children cannot believe, must be against the Scriptures. This point I wanted to settle first.

Who then has made you sure and certain that baptized children cannot believe? But if you are uncertain about it, how can you dare to set aside infant baptism, as you do not know nor ever will be able to know that this baptism is naught? What if all children at their baptism not only could believe, but really do believe, just as well as John did in his mother's womb? For it cannot be denied that the same Christ is with and in baptism; indeed, He Himself is the one that baptizes and is the same one who came to John in his mother's womb. Again, Christ Himself speaks to us in baptism through the mouth of the pastor, just as He there spoke through the mouth of His mother. Now as here Christ is present, speaks and does the baptizing Himself, why should not through His speaking and baptizing the Holy Spirit and faith enter into the child just as well as faith and Spirit there came into St. John? Is it not the same speaker and accomplisher here in infant baptism as well as there in John's case? And especially so, as He speaks through Isaiah, that His Word shall not return void. Now it is your turn to point out one single passage from the Scriptures that proves, that children cannot believe in their baptism; inasmuch as I have adduced so many that show, that they can believe, and that it can properly be claimed, that they do believe, although it is not known to us *how* they believe, or *how* faith in them is accomplished. But that's of no importance to us.

To be sure, we must firmly hold and be certain, that no one is saved through or by the faith or righteousness of others, but through his own faith. Neither will any one be condemned on account of some other person's sin or unbelief, but on account of his own unbelief, as the Gospel plainly and clearly teaches, viz.: "He that believeth and

is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16:16.

Again: "The just shall live by faith." Rom 1:17. "Whosoever believeth in Him, should not perish, but have everlasting life." John 3:16 and 18. These are clear and plain words, showing that every one must believe for himself, and no one can be helped through the faith of others without having faith for himself. . . . The question is, what about our infants, as they have not yet any reason or understanding, and can not for and of themselves believe, as it is written: "So, then, faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Now, the young children neither hear nor understand the Word of God, hence they can apparently not have their own faith.

The ancient fathers have properly, though not clearly, stated that infants are baptized in the faith of the Christian Church. But as the fathers did not sufficiently and thoroughly explain in what way this Christian faith might benefit the children; whether they obtain their own faith through this Christian faith, or whether they, without having their own faith, are simply baptized upon this Christian faith—the sophists or the would-be-wise bodily begin to explain these words of the fathers so as to make them say, that children are baptized without having any faith of their own, and that infants obtain grace only in and through the faith of the church. This the sophists do because they are enemies of the faith; wherever they can praise good works, faith must be set aside. They do not even stop to think whether the fathers were not liable to err, or whether they themselves really understand what the fathers say.

Beware of such poison and error; even if such an opinion was expressed by all the fathers and Church Councils, as it will not stand, having no foundation, and being



mere dreams and human imaginations. Moreover, such opinion is openly and positively against the adduced Scripture, Christ saying: "Whosoever believeth," etc.; according to which it is evident that baptism will benefit no one unless he believes for himself, and that no one should be baptized without having faith for himself, as also Augustine says: "The sacrament itself makes no one righteous, but alone the faith in the sacrament."

Then again there are a few others, the Brethren or Waldenses, who hold that every one must believe for himself and to receive baptism or the Lord's Supper with his own faith; if not, then baptism or the Lord's Supper were of no benefit to him. So far they are right. But that they proceed and baptize infants nevertheless, who, as they hold, have no faith of their own, they thus commit mockery with holy baptism and are thus sinning against the second commandment by taking God's name and work in vain; and all this intentionally and against their better knowledge. Nor will it justify them saying, that they baptize infants upon their future faith when they come to their understanding, because faith must be present either *before* or at least *in* baptism, otherwise the infant will not be freed from Satan and sin. Therefore, if they were right, then all that would be mockery and lying what is done with the child in its baptism. For here the baptist asks whether the child believes, and in its stead they answer: "yes;" then, whether the child wants to be baptized, and again in its stead they answer: "yes." But no one is baptized instead of the child, as the child itself is baptized. And for this reason the child must believe itself, otherwise the sponsors are lying if they say in its stead: I believe.

Again, the baptist announces that the child is born again in baptism, that its sins are forgiven and that it is



delivered from the power of the devil. And as an emblem of all this a white garment is put on the infant, and it is treated in every respect as a new and holy child of God. But all this would be untrue and false if the child's own faith is not present; and it would be better never to baptize a child than thus to commit such mockery and blasphemy with God's Word and sacrament, just as though He was a knave or an idol.

Neither will it avail them anything that they divide the Kingdom of God in a threefold way, viz: 1. The Christian Church, 2. Eternal life, and 3. The Gospel. Infants, they say, are baptized according to the third manner, i. e., they are baptized not that they should be saved by their baptism or to obtain forgiveness of sins, but that they will thus be received into the Christian Church and be brought to the gospel.

All this is vain talk and mere human imagination. For that does not mean to enter into the Kingdom of heaven if one is simply *brought among* Christians to hear the gospel. This even the heathens can do, and is accomplished without baptism. Neither does any one enter into the kingdom of heaven according to your first, second or third manner, as you are pleased to say. Only that means to be in the kingdom of heaven if I am a *true and living member* of the Christian Church and not only hear the gospel, but also *believe* it. Otherwise one would be in the kingdom of heaven like a dead block thrown among the Christians, or as the devil is among them. Hence all such talk is vain.

Moreover, it would also follow from this that there are two different kinds of baptisms, and that the children had not in common with the adults the same baptism, in spite of the statement of Paul that there is but one baptism, one Lord and one faith. Ephes. 4:5. For if baptism does *not*

accomplish and give to the children the *same benefits* that it accomplishes and gives to adults, then it is a different, and not the same kind of baptism; indeed, there is no baptism at all, but a mockery and playing with baptism, inasmuch as there is no other kind of baptism than the one that saves us. Whenever one knows or believes that baptism does not save, then it should not be administered. But if it is administered in spite of this, then *Christian* baptism is not administered, because one does not believe that it works that for which it is instituted; consequently a different and wrong baptism is administered. For this reason it would indeed be necessary for the Waldenses themselves to be *rebaptized*, as they are wont to do with those belonging to our faith, because they themselves not only receive baptism without faith, but also against faith, administering a false and un-Christian baptism, thus mocking and dishonoring God.

Now, if we can not answer this question better and prove that children believe for themselves and have faith for themselves, then my honest judgment and advice is straightway to cease, the sooner the better, and nevermore baptize an infant, so that we may not mock and blaspheme the high majesty of God with such foolish and fraudulent work, which accomplishes nought. But we therefore here say and conclude, that infants in their baptism do believe for themselves and have their own faith, which God works in them through the prayers of the sponsors, and through their being brought to baptism by the sponsors in the faith of the Christian Church. And this we call the power or benefit of the faith of others; not as though any one could be saved by and through faith of others, but that he might thus through such prayers and intercession and help obtain from God faith for himself, through which he is saved.

Similar it is with my natural life and death. Shall I live, then I must be born myself, and no one can be born for me in my stead, so that I thus might live. But the mother and midwife can through their life assist me in my birth, so that I through them might also live. Likewise, if I shall die, then I myself must suffer death, and no one's death can be my death. But the death of others can indeed cause my own death: for instance, if the death of others terrifies me, injures me, etc. Again, no one can enter hell for me or in my stead; but he can mislead me through false teaching and sinful life that I might be cast into hell through such errors of mine, caused and brought into me through the errors of others. So also can no one enter heaven in my stead, but he can help me to obtain faith from God by preaching, teaching, leading and praying, through which I can enter heaven. Thus also the centurion, mentioned in the gospel, was not himself healed from the sickness of his servant, and yet he helped to obtain the healing of his servant from the Lord.

Therefore we likewise say, that infants are not baptized upon the faith of their sponsors or the church, but that the faith of the sponsors and of the Christian church prays, helps and obtains for them faith of their own, upon which they are baptized and by which they believe for themselves. For this we have sure and strong Scripture proof, Matt. 19, Mark 10, Luke 18.

When children were brought to Christ that He might touch and bless them, and the disciples rebuked them that brought these children, He reproved the disciples, laid His hands on the children and blessed them, saying: "Of such is the kingdom of heaven," etc. No one shall dare to take these passages from us, nor will any one be able to refute them with sound arguments. For it is written, that Christ



wants no one to forbid to bring children unto Him. Indeed, He demands to have them brought to Him, blesses them and gives to them the kingdom of heaven. Let us mark this well. This, without doubt, is written concerning *natural* children, and it will not do to construe the words of Christ so as to make Him speak of *spiritual* children who are little ones in humbleness of faith. For they were bodily small children whom Luke calls *infants*, i. e. sucklings, and to such Christ gave His blessing and it pertains to such children, and He says concerning them that the kingdom of heaven belongs to them.

What shall we say to this? If we say that these children had no faith of their own, then the above Scripture passages are false, viz.: "Whosoever does not believe, shall be damned," etc.<sup>3</sup>

Construe these words of Christ as you please, the fact here is that children *must be brought* to Christ, and that no one should forbid it. And when they have been brought to Him, He compels us here to believe that He will bless them and give the kingdom of heaven to them, just as He did to those little children, and in no way is it right for us to do and believe otherwise as long as it is written: "Suffer little children to come unto me, and forbid them not." Luke 18:16. Nor is it less our duty to believe, when the children have been brought to Christ, that He loves them, lays His hand on them, blesses them and gives to them the kingdom of heaven as long as the text stands, that He blessed and did give the kingdom of heaven to those children that were brought to Him.

Who dares to set aside this text? Who will dare to act

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<sup>3</sup> The argument is that then Christ gave them the kingdom of heaven although they had no faith. But the quoted passages say that the absence of faith brings with it damnation.



contrary to it and not let little children come to baptism, or not believe that He will bless when they come thither? Christ is present in baptism now as He was present at that time. This we Christians know of a certainty, therefore we dare not forbid and deprive little children of baptism. Neither dare we to doubt that He blesses *all* children who come to baptism, just as He did those little children spoken of Luke 18.

Thus here remains but the devotion and faith of those, who brought these little children to Christ. They are instrumental and help by their bringing the children, that they will be blessed and obtain the kingdom of heaven, which they cannot obtain unless they have faith for themselves, as has been said above.

Hence we also claim, that children are indeed brought to baptism through the work and faith of others; but when they have been brought thither and the pastor or baptist deals with them in Christ's stead, then He blesses them and gives to them faith and the kingdom of heaven. For the word and work of the minister is the word and work of Christ.

But let us see moreover, why they hold that children have no faith. They say: "Children have not yet the use of their reason, therefore they cannot hear the Word of God; but where God's Word cannot be heard, there can also be no faith. Faith cometh by hearing, and hearing by the Word of God. Rom. 10: 17." — Tell me, is it Christian-like to speak thus of God's works and judge the same according to our imagination? "Children have not yet the use of their reason, therefore they cannot believe," they say. Howbeit, if you by such reasoning have lost your own faith, and the children obtained faith through their reason. Good friend, what good does human reason to faith and the Word

of God? Is it not human reason that most strongly opposes faith and the Word of God? so that no one, for the sake of reason can obtain faith nor respect the Word of God, unless reason is put to shame and blinded, so that one be dead to reason and become like a fool before the world, and so unreasonable and unintelligent as a little child, if he otherwise wants to believe and receive the grace of God, as Christ says: Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

How often does Christ admonish us that we must become as little children and as fools before the world, and condemns human reason.

But tell me, furthermore, what kind of reason had those children whom Christ blessed and gave them the kingdom of heaven? Were they not also without the use of reason? Why, then, did He command to have them brought to Him and blessed them? Whence did they get such faith that makes them children of the kingdom of heaven? Indeed, just because they were without the use of reason, simple and foolish, they were better prepared to receive faith than the adults and those to whom human reason is always a barrier, being unwilling to pass through the narrow door with its big head.

If we speak of faith and God's Word, then we must not be guided by human reason nor its work. Here God alone works, and human reason is dead, blind and opposed to His work, like a senseless block, in order that the Scriptures might prevail, viz.: "Marvelous are Thy works." Again: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than

your ways, and my thoughts than your thoughts." Is. 55: 8. 9.

However, as they are so deeply interested in human reason, we must also endeavor to confront them with their own wisdom. Tell me, please, why do you baptize a person when he has come to the full use of his reason? If you answer: "Why, he hears God's Word and believes," then I ask you again: how do you know this? You will answer: "He confesses this with his mouth." But what, if he lies and deceives? You cannot look into his heart. Consequently, if you baptize a person for no other reason than that he *externally appears* worthy of baptism, but you, not being positive of his *internal* faith, must think: If he has not more in his heart than what I see externally; then neither hearing, confessing nor believing will avail anything, for all this may be a delusion and no true faith.

Who then are you who claims: "External hearing and confessing is necessary for baptism; wherever such is not the case, baptism should not be administered?" And yet you must admit that such hearing of the Word and confessing of faith is uncertain, nor sufficient to receive baptism worthily. Why then do you baptize? How will you account for it, that you so irrelevantly administer baptism in doubt and uncertainty? Is it not true that you must come and say: As for me there is nothing more to do and to know, than that the candidate for baptism is *brought* to me, and that I baptize him who asks baptism of me, and then believe or commit it to God whether the subject of baptism *internally* really believes or not?

And why will you not deal likewise with infants whom Christ wants to have brought to Him and will bless them? But instead of this, you first demand the external hearing of God's Word and confession of faith, of which



you are uncertain as to its coming from the heart \* \* \*  
thus setting aside the sure and certain Word of Christ when  
He commands to bring the little ones to Him. \* \* \*

Then again, tell me what becomes of the reason of a Christian when he sleeps, inasmuch as his faith and God's grace do not depart from him in his sleep? If thus faith can remain in a Christian without the help of reason, or that reason is not aware of the presence of faith, why should not also faith begin in little children even before their reason is aware of it? The same I might say of all stations of life in which a Christian may exist, toils and labors in some way, so that he may not be aware of faith and reason, and yet his faith will not cease on that account. God's works are done secretly and marvelously, wherever and whenever He wills; and again they are openly and publicly done where and when He chooses, hence this is too high and too deep for us to pass judgment concerning them.

Inasmuch as Christ here commands not to forbid the children to come to Him, so that He might bless them, and does not demand of us to be sure and certain as to their internal faith; and inasmuch as the external hearing and confessing is not sufficient guarantee for the baptized person that he was baptized rightly: we should be contented that it is sufficient for the pastor or baptist simply to hear the confession of the persons to be baptized who came of themselves. And this for the reason, that we might not administer the sacrament against our conscience, nor to those, of whom we can hope for no good fruits of baptism. But when people assure and satisfy our conscience with their seeking and confessing, so that we might administer baptism to them as a sacrament conferring grace, then we are not responsible. Should the subject's faith not be right, then we leave the matter to God. We do not intend to give



baptism as a useless thing, but with such a conscience that it might be beneficial.

All this I say for the reason, that one should not baptize as those do, who give baptism knowingly and with the intention that it shall not accomplish anything, nor to be beneficial. For by so doing they commit a sin, taking in vain God's sacrament and Word knowingly, wishing in their conscience that baptism might accomplish naught. Which is indeed using the sacrament unworthily, and tempting God. For this is not administering the sacrament, but to commit blasphemy with the same. But in case the baptized person lied and believed not, well then you did not commit a sin, having given a right and true sacrament with a good conscience that it should accomplish a benefit.

But as to those, who do not come to baptism of themselves but are *brought thither*, as Christ commands to have children brought to Him; their faith you should leave to Him who bids them to come to Him, and baptize them upon His command, saying: "Lord, Thou permittest to bring these hither and commandest to baptize them, therefore I depend on it that Thou wilt surely answer for them. I dare not drive them away nor forbid them. Did they not hear the Word, through which comes faith, as the adults hear it, then they hear it as little children. Adults hear and understand it with their ears and reason often without faith; but the children hear it with ears and without reason, but with faith. And faith is much more than reason, and stronger than the persons who bring the children thither, and stronger than the will of the adults, who come of themselves."

The opponents of infant baptism are greatly concerned about the adult's reason which pretends to believe the Word that they hear. And this they call faith. On the other

hand, they say children have not yet the use of reason, because it appears as though they believe not. But they do not consider that baptism is altogether God's work above all human reason, and that the child stands just as near to this work of God as the adult, yes much nearer; and the adult stands as far from it as the child, yes much further.

Hence it seems to me, if baptism must be certain, then infant baptism is the most sure and safe baptism for the sake of Christ's own words, commanding to have children *brought* to Him, whilst the adults come of themselves; and for the reason that there may be deception in the adults by virtue of their use of reason; but in infants there is and can be no deception on account of their not having the use of reason, and to whom Christ grants His blessings as He commands to have them brought to Him.

It is indeed a great word of Christ, not to be set aside by any one, that He commands to *bring* children unto Him and punishes those who forbid it.

In short, infant baptism stands upon and has its consolation in the words of Christ: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Christ has spoken these words, and He lieth not; hence it must be right and Christian to bring the children to Him. But this can be done in no other way than in baptism, therefore it must also be true that He blesses them and gives the kingdom of heaven to all that come and are brought to Him, according to His words: "Of such is the kingdom of heaven."

But there are some who torture and twist this text, saying, that the children of the Jews were circumcised, therefore they were indeed holy and could well be brought to Christ; but our children are heathens, etc. I answer, humbly, but if also little girls were among those children

that they brought to Christ, who of course were not circumcised? For they indeed brought all kinds of children to Christ; and as it is not expressly stated that they brought little boys only, we dare not exclude the little girls, but must take the expression just as it stands, viz., *little children*, both boys and girls; and that they are holy not on account of their circumcision only, but also for the reason that they now come to Christ out of the old covenant into the New Testament according to His words: "Suffer the little children to come unto me, for of such is the kingdom of heaven." To all those children, says Christ, who come to me, is the kingdom of God. For through the bringing and coming to Christ they will be **saved and are** so holy that He loves and blesses them and gives the kingdom to them. Therefore, infant baptism is and remains the safest and most certain. They are brought to Him that His Word and work may come upon them, influence them, and thus make them holy, because His work and Word can not be in vain, all of which in baptism pertains entirely to the child. If His Word and work here accomplishes nought and fails then it will fail and be in vain everywhere, which indeed is impossible.

But if God, through the covenant of circumcision, accepted both little boys and little girls, and is also their God because little girls among the Israelites were also Abraham's seed, and the covenant of circumcision was made with *all* the seed of Abraham: why should He then not also accept our children through the covenant of baptism, inasmuch as He has promised also to us that He wants to be the God not only of the Jews, but also of the Gentiles? Rom. 3: 29. Especially is He the God of the Christians. "Yes," you say, "but He did not command the children to be baptized; neither do you find an example of infant bap-



tism in the writings of the apostles." I answer: Neither did Christ command to baptize an adult, neither a man, nor a woman, nor any one in particular. Accordingly we dare to baptize no one. But He did command to baptize all heathens, excluding not a single person when He said: "Go and teach all nations, baptizing them," etc. Now, infants are also a large part of the nations. Hence we baptize them, we plant and water the seed, and let God give the increase.

We furthermore read in the Acts of the Apostles and in the Epistles of Paul that the disciples baptized whole houses or families. But infants are surely also an important part of the families; and it appears that the disciples also did as Christ commanded them, without any discrimination, to teach and to baptize all nations or heathens, and baptized in the houses *all* who were inmates of the same. They did not expect that the heretics and disturbing spirits would discriminate between young and old, because they in all their Epistles write so much about the fact, that there is no respect of persons, nor any difference among the Christians. So then infant baptism indeed came from the apostles, as also Augustine writes.

Therefore, the anabaptists are indeed doing a dangerous thing, as they are not only uncertain as to their baptism, but also act in opposition to the quoted Scripture passages, inventing and making by their own imagination a difference between the persons and subjects of baptism when God did not make any such difference. And even if they think that they have not been refuted by these facts, they must at least, as quarrelsome as they are, in their minds be disturbed and concerned to the effect that they *might* be doing wrong when they baptize the people on the ground of uncertainty. But if they are necessarily un-



certain in the matter, then it is also plainly evident that they are wrong. In divine and religious things one must not stand on uncertain, but on sure and certain ground.

#### PART IV.

For the sake of argument I will grant that the anabaptists could indeed prove positively that children have no faith at their baptism. Still I would like to know upon what ground they can prove that children on that account should be rebaptized, especially when they in later years believe and confess their faith? For it is not enough that *they* say: "The children have been baptized without faith, therefore they must be rebaptized." They must give us a positive reason for this.

"It was a wrong baptism," you reply. What about it? It was still a right baptism; indeed, baptism in itself is always right, though it may not be received rightly. For the words of Christ have been pronounced at the child's baptism and everything is done what belongs to baptism so completely as it is administered when faith is present.

Now, if a thing is right in itself, it must not be changed or renewed for the sole reason that it was used wrongly. Do away with the wrong and all will be right without any renewing. Abuse never changes the essence of a thing; indeed, without the essence of a thing there can be no misuse of the same.

Now, if faith should come ten years after baptism, why should then a person be rebaptized inasmuch as the requirements of baptism are now accomplished, and all has become right? For he now believes, as baptism demands. Faith exists not for the sake of baptism, but baptism for the sake

of faith. If now faith comes, then baptism has all that it demands, and therefore rebaptizing is useless.

Suppose a woman marries a man entirely against her will and without a matrimonial heart. She, of course, is not his real wife before God. But if two years later she begins really and matrimonially to love him, should then a new engagement, a new marriage and a new wedding feast occur upon the ground that she had become his wife without love and matrimonial faithfulness, and that therefore the first engagement and marriage had not been valid?

Indeed, one would say that you, by so doing, act the part of a fool, inasmuch as now everything is right and in order because she began to do her duty, and that she should now properly keep the man whom she improperly married.

Again, if an adult be wrongly baptized, and a year after would come to faith: tell me, good friend, should he also be rebaptized? He received the right baptism wrongly. Indeed, I hear your argument: "His doing wrong should be made right by baptism." But should abuse and obstinacy be stronger than the good and indistructible ordinances of God?

God made a covenant with the people of Israel on Mount Sinai. Some did not rightly and in true faith accept this covenant. But if these people later on came to faith in the covenant, tell me, sir, should on that account the covenant also have been wrong, so that God with each person had to renew the covenant on Mount Sinai?

Furthermore, God wants His ten commandments preached. But some people hear them only with their ears and altogether wrongly. But should they on that account be no longer the right and valid commandments, so that God must give us new and other ten commandments?

Would it not be sufficient if the people truly be converted and then keep the original commandments?

That would indeed lead to strange results if the Word of God, which is to remain forever, must change and be renewed as often as people will change their views, inasmuch as it is to remain firm and unchangeable for the very reason that those who now do not trust in the same or fall away from it, may have a sure and firm rock to which they can return and cling to the same.

If the anabaptists will follow such principles, then they will have enough baptizing to do at all hours. For I will take the passage: "Whosoever believeth," etc., before me and wherever I find a Christian who has fallen from faith, I will say: This person is without faith, therefore his former baptism is naught, and will baptize him. Should he fall from faith again, I will say again: Behold, he has no faith, therefore his last baptism is also naught. Hence he must be rebaptized as often till he could no more fall or be without faith, in order that he might comply with the passage: "Whosoever believeth," etc.

Tell me who, according to this, will ever be baptized often enough, or reach the sure end of his baptism? Now if baptism can remain right even if the Christian who receives it may fall and sin a thousand times in a year; and if it is enough for him to return and believe again without being rebaptized: why should not also his *first* baptism be sufficient and right if he, *after* its reception, becomes truly believing? For there is no difference as to baptism itself, no matter whether it was administered *before* there was faith or *after* faith; it was nevertheless given without faith.\*

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\* The argument is: If infants must be rebaptized in later years upon the ground that they had no faith at their first baptism, then adults, who were baptized without faith at their baptism, should also be rebaptized again and as often till they have true faith.



But if baptism was received without faith, then it must be changed and repeated according to the passage: "Who-soever believeth," etc., to comply with the foolish notions of the anabaptists.

All this I say for the reason, that even if the anabaptists could prove that children do not believe at their baptism, which however they cannot prove, they would have accomplished with such proof nothing else than this: that the *right* baptism, instituted by the Lord, was not rightly received, but abused. But he who proves only the misuse of a thing, proves nothing more than that the misuse must be changed and cease, but not that the essence of a thing must change or cease. For the abuse of a thing does not change its essence. Gold will not become straw for the reason, that a thief steals and abuses it. Silver will not become paper, although a usurer wins it wrongly.

Now, as the anabaptists may prove nothing more than the misuse of baptism, they act against God, nature and reason by changing and renewing both, baptism and its abuse; just as the heretics do concerning the Gospel, viz.: for the reason that they hear and take it falsely, hence with abuse, they set to and change it and thus make a different and new gospel out of it.

Therefore you can say with consolation: "I thank Thee, Lord, and rejoice that I have been baptized in my infancy, because I then have done what God has commanded. Whether I believe or not, I have still been baptized upon God's command. My baptism is right and sure, be it to God whether my faith to-day be certain or uncertain; I may still hope that I may believe and be certain."

Of course, as to the faith of children we cannot point to a passage of Scripture clearly and openly reading thus: "Ye shall baptize children, because they believe." If any



one insists that we should produce such letters or words, then we must give way to him, as just such words are nowhere stated. But pious and reasonable Christians will not demand just such words; quarrelsome and obstinate heretics, however, do demand them in order to appear wise. But on the other hand, they are also not able to point to so many letters or words in the Scriptures reading thus: "Ye shall baptize only adults, and no children."

It can, in this way, of course, not sufficiently be concluded from Scripture passages, that infant baptism should be practiced.<sup>5</sup> But, nevertheless, we can conclude from the Scriptures this; that no one now in our time, with good conscience dares to reject or omit infant baptism practiced from of old, especially since God indeed has not only tolerated, but even granted its use from the beginning, viz.: of the Christian church.

## PART V.

However, that infant baptism is right and that children do believe, for this we have many strong reasons, as follows:

### I.

Inasmuch as infant baptism comes from the apostles, and continued since the time of the apostles, we dare not

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<sup>5</sup> This sentence has been grossly and shamefully abused by some of the opponents of infant baptism translating it, in order to prove their opposition even by Luther, in this way: "It can not be proved by the Sacred Scriptures that infant baptism was instituted by Christ." In order that any one, who is able to judge in the matter, may see how Luther is abused by this translation, we here give the original: "Es schlieszt also freilich nicht stark genug mit Sprüchen, dasz du Kindertaufe darauf möchtest anfahren." Note the word *also*, i. e. in this way, viz. by passages that command infant baptism in just so many words.

forbid it and must let it remain, as no one ever yet has been able to prove that children do not believe at their baptism, or that such baptism is wrong. For even if I were uncertain as to whether they believe or not, yet I would have to baptize them on account of my conscience, as it is indeed much better that children are baptized than to set aside their baptism. If baptism be right and profitable and saves children as we do believe, and if I would set it aside then I would be guilty of all children who are lost without baptism. That would indeed be heartless and terrible. But if infant baptism be wrong, i. e. unprofitable and of no benefit to the children, then no other sin would be committed, than that God's Word had been spoken and His seal had been given in vain. But by so doing I would not be guilty of the soul's loss, but only of the useless practice and application of God's Word and seal. But God would readily forgive me this sin, because I did it in ignorance and for conscience sake; inasmuch as I did not invent infant baptism, but came to me from of old, and could not prove from any Scripture passage that it is wrong, and that I would not willingly practice it if it were proved to me that it be wrong. It would almost be similar to preaching the Word of God, which I must do according to His command, in vain among unbelievers, or as He says Himself: "Give not that which is holy unto the dogs, neither cast your pearls before the swine." 1 Cor. 11:28. How could I help it? Here I would rather commit the sin of preaching in vain than not to preach at all, because by preaching in vain I would not become responsible for the loss of a soul, but by my not preaching at all I might become guilty of the loss of many souls. Yes, the loss of one single soul would be terrible enough.

All this I say for the reason that, even if it be true

that faith in children is uncertain, we should not reject the *right* and *sure* baptism for the sake of uncertain faith, because we did not invent baptism, but received the same from the days of the apostles. For one must not reject or change anything, unless it can be plainly proven by the Scriptures that this must be done. God is marvelous in His works; that which is *not pleasing* unto Him, He plainly reprove in the Scriptures. But what He does not reprove there, we should permit to remain as His work, and we are excused. He will not mislead us. But that would indeed be terrible, if we knew or believed that infant baptism were unprofitable and useless, and still baptize children, as the Walenses do. For by so doing God and His Word is mocked.

## 2.

Again, a strong reason in favor of infant baptism is also the fact, that a heresy has never yet lasted for any length of time, but always after a short while came to light and was put to shame, as we read 2 Peter 2:1-3, and as Paul says concerning Jannes and Jambres, that their folly shall be manifest unto all men. 2 Tim. 3:8. 9.

Now if infant baptism were wrong, then surely God would not have permitted it to exist so long, nor would it have been so universally observed in all christendom; it would have also at any time been put to shame before all men. Therefore, as God preserved and caused throughout Christendom the fact, that the Bible is believed to be the Bible, the Lord's Prayer to be the Lord's Prayer, and the faith of children believed to be faith, thus He has also preserved the baptism of children and not permitted it to be destroyed, whereas all heresies perished which are of a much more recent date than infant baptism. Such wonderful work

of God of preservation proves, that infant baptism must be right. For God did not do this with popedom, which is even a new thing comparatively, neither was it so universally accepted by all Christians in the world as infant baptism, the Bible, the Creed and the Lord's Prayer.

## 3.

In the third place infant baptism is God's work, because God at all times has given to many, who were baptized in infancy, great and holy gifts and blessings, enlightened and strengthened them with His Holy Spirit to understand the Scriptures, and has accomplished great things in Christendom through them, as for instance through John Hus and his assistants at that time, and before Hus through many other saints. And God is just now doing the same great things to many of His people without causing them first to be rebaptized, which He without doubt would do, if He held that His command concerning baptism was not rightly observed. For God will do nothing against Himself, nor would He confirm disobedience to His command by granting His gifts. Inasmuch as He grants such gifts of which we must confess that they are God's holy gifts, He thus indeed confirms and recognizes our first or infant baptism and considers us rightly baptized. Thus we prove with this work on the part of God, that the first baptism is right and that re-baptizing is wrong, just as Peter and Paul in Acts 15 proved by the miracle, that God had given the Holy Ghost also to the heathen, the will of God, that the heathen are free from keeping the laws of Moses.



## 4.

Again, if infant baptism is not right it would follow, that there was no Christian church on earth for more than a thousand years, *which is impossible*. For thus the article of faith would be false, viz.: "I believe a holy Christian church," because for more than a thousand years infant baptism was observed everywhere.

Now if infant baptism is wrong, then Christendom has been all this time without baptism. For the Christian church is the bride of Christ, submissive and obedient to Him, has His Spirit, His Word, His baptism, His Supper and all that Christ has. Indeed, had infant baptism not been so universal in all the world, but only practiced by a few, then the anabaptists might apparently have some reason to rebuke those who practice infant baptism, just as we have rebuked the priests for having changed the Lord's Supper into the mass, but which nevertheless remained the Lord's Supper among the common lay people. But since infant baptism was observed everywhere throughout the Christian church in all the world to this very day, there is no evidence of its being wrong, but a strong proof that it is right.

Since we are sure and know that baptism is a divine ordinance, instituted and commanded by God Himself, we must not be disturbed by the abuse of baptism practiced by ungodly people, but simply cling to God's order and command; thus we find that baptism in itself is a holy, blessed, sublime and heavenly institution to be highly honored with fear and trembling, just like all other divine ordinances and commandments, and which is but proper and right. But that many people are abusing baptism is not the fault of baptism itself; otherwise the Gospel also must be considered as something wrong and idle blasphemy, because so many abuse the same.

And finally I say: Even if a person had never been baptized, yet if he firmly believed and did not want to know it otherwise than that he had truly and rightly been baptized, then such faith would nevertheless be sufficient for him, because as he believes it, so it will be before God, according to Christ's statement: "All things are possible to him that believeth." Mark 9:23. And such a person could not be rebaptized without endangering his faith.

How much less should those be rebaptized, who are certain that they have been baptized. Be it to God whether they believe at their baptism or not. For the anabaptists cannot be sure and certain that their rebaptizing is right, because they base their rebaptizing on the faith of the receiver of baptism, of which faith they cannot be sure and certain, and thus they are playing a double game with their rebaptizing.

But it is a sin and tempting God, if one in divine things is uncertain and doubtful. And he who teaches uncertain notions and imagination as being sure and infallible truths, lies just as well as he, who openly and deliberately speaks against the truth. For he teaches something which he does not know himself, and wants it nevertheless believed as being the truth. But if the anabaptists would base baptism on God's Word and command, then they would soon be convinced, that rebaptizing is of no benefit nor necessary, because the divine command has already been complied with at the first baptism.

They want to be certain of faith at baptism, and can never be sure and certain of it. Thus they set aside God's sure and certain command and work for the sake of uncertain notions, and are denying and blaspheming the same. Satan also accomplishes through the heretics nothing more than the promulgation of vain and uncertain things, holding,

that it be sufficient if he speaks about us in a proud and contemptible way.

None of them will prove their notions as being sure and certain, although their only endeavor is to render our doctrine and convictions suspicious and uncertain. *Suspiciones docent, non fidem*, i. e. they teach suspicions or uncertain notions, but not sure faith, and this they call Scripture and the Word of God. For Satan is aware that he can accomplish nothing against the clear and bright sunlight of truth, therefore he stirs up the dust and would like to produce a dark fog before our eyes so that we might not see the light, showing us in such fog and darkness a will o' the wisp, in order to mislead us; i. e. because they will hold fast to their own notions, therefore they exert themselves to rhyme the Scriptures with their notions, and to force them into their service.

May Christ, who till now stood so faithfully by our side, trample Satan under our feet, and protect you all and graciously help us to obtain His freedom. Amen.

---

We here add also the following statements of Luther taken from his "Table Talk," Walch's Ed., 1743, pp. 850, 853, 854 and 849:

Infants must be baptized, because Christ says Matt. 19, 14: Suffer the little children to come to me and forbid them not, etc.

Children must be baptized also for these reasons:

1. God gives to the baptized children His Holy Spirit, as the lives of great and holy men, baptized in infancy, plainly show.

2. Christ commanded: Go ye therefore and disciple

all nations while baptizing them, etc. Christ mentions no age or person in particular. If we dare not baptize a person until we are sure of his faith, as the anabaptists claim, then we could and dare not baptize any one.

3. Anabaptists say children have not yet the use of their reason, therefore we must not baptize them. For this very reason, however, they can and should be baptized, as depraved human reason is the greatest obstacle in matters of faith, and infants cannot yet be taught the gospel, and still must be saved by faith, which is wrought by baptism, the only divinely appointed means that is applicable to them.

4. If infant baptism is wrong, then there was no Christian church on earth for a period of fourteen hundred years.

For infant baptism we have a promise and a command in Mark 10, 14, and in Matt. 28, 19.



## CHRISTIAN NAMES.



THE custom of giving special christian names to children at their baptism is very old. It frequently occurs that christian parents give heathen names to their children. This should never be done, as the very name which the child receives ought to remind him of having become a christian in baptism.

In the following we give a list of suitable names, together with their meaning.

### NAMES FOR BOYS.

NAME.	MEANS.	NAME.	MEANS.
Aaron.....	lofty, high	Ben .....	son of joy
Abel .....	breath	Bernard .....	bold
Abner.....	cause of light	Brian .....	strong
Abraham.....	father of many	Bruno .....	famous
Adam.....	man	Carl .....	manly
Adolph .....	noble	Charles .....	manly
Albert .....	bright	Christian .....	believer
Alfred.....	good counselor	Christopher .....	bearing Christ
Amos .....	strong	Clarence .....	illustrious
Andrew .....	manly	Clement .....	merciful
Antony .....	priceless	Conrad .....	resolute
Arnold .....	strong	Cornelius .....	strong
Arthur .....	noble	Daniel .....	divine judge
Augustus .....	exalted	Darius .....	preserver
Aurelius .....	like gold	David .....	beloved
Bardolph .....	helper	Dankwart.....	noble minded
Benedict .....	blessed	Edgar .....	protector
Benjamin.....	son of joy	Edmund .....	defender

NAME.	MEANS.	NAME.	MEANS.
Edward .....	guardian	Jesse .....	wealth
Edwin .....	gainer	John.....	gift of God
Eli .....	foster son	Jonas .....	dove-like
Elmer .....	excellent	Jonathan.....	gift of God
Emil .....	energetic	Joseph .....	to add
Emanuel.....	God with us	Josiah.....	given of God
Enoch .....	consecrated	Julius.....	young man
Enos .....	man	Laban .....	white
Erastus .....	amiable	Lawrence.....	crowned
Ernest .....	earnest	Leander.....	strong as a lion
Eugene .....	noble	Leonard.....	strong as a lion
Eustace .....	firm	Leopold .....	bold
Felix .....	happy	Levi .....	adhesion
Ferdinand .....	valiant	Lewis.....	brave fighter
Francis .....	free	Lorenzo .....	crowned
Frank .....	free	Louis .....	brave fighter
Frederick.....	rich in peace	Luther .....	illustrious
Gabriel.....	man of God	Martin .....	defender
George .....	husbandman	Matthew .....	God's gift
Gerard .....	strong	Matthias .....	God's gift
Gilbert .....	famous	Maurice .....	dark complected
Godfrey.....	peace with God	Michael.....	who is like God?
Gustavus .....	hero	Miles .....	soldier
Henry.....	head of a house	Moses....	taken out of the water
Herbert .....	glory	Nahum .....	consolation
Hiram .....	noble	Nathan .....	gift
Homer .....	a pledge	Nicolas .....	victory
Hosea .....	salvation	Nicodemus .....	conqueror
Hubert .....	bright	Noha .....	rest
Hugh .....	mind	Noel .....	Christmas day
Hugo .....	soul	Norman .....	northman
Ignatius .....	ardent	Obed .....	serving God
Ira .....	watchful	Oliver.....	like an olive tree
Isaac .....	smile	Omar .....	long life
Israel.....	Soldier of God	Oscar .....	bounding
Jacob .....	supplanter	Osmond .....	protection
James .....	supplanter	Oswald .....	power of God
Jason .....	healer	Otto .....	happy one
Jasper .....	treasurer	Owen .....	lamb

NAME.	MEANS.
Patrick .....	noble
Paul .....	small
Peter .....	rock
Philip .....	lover
Polycarp .....	much fruit
Ralph .....	noble
Raphael.....	healing of God
Raymond.....	wise protection
Reginald .....	ruler
Reuben .....	behold
Richard .....	rich-hearted
Roi .....	prince
Robert .....	bright in fame
Rudolph .....	noble, famous
Roland.....	fame of land
Rufus .....	red, complected
Samuel.....	heard of God
Saul .....	asked for
Sebastian .....	venerable
Seth .....	appointed

NAME.	MEANS.
Sigismund .....	conquering
Simon .hearing with acceptance	
Solomon .....	peaceable
Stephen .....	crown
Sylvester .....	forest man
Theobald....	bold for the people
Theodore.....	gift of God
Theophilus.....	lover of God
Thomas.....	a twin
Timothy .....	fearing God
Titus .....	honored
Tobias....	distinguished of God
Urban .....	courteous
Uriah .....	light of God
Valentine .....	powerful
Victor .....	conqueror
Vincent .....	conquering
Walter .....	ruler
William .....	resolute
Winfred .....	win-peace

## NAMES FOR GIRLS.

NAME.	MEANS.	NAME.	MEANS.
Ada .....	happiness	Cordelia .....	warm-hearted
Adelia .....	noble birth	Cornelia .....	strong
Adeline.....	like a princess	Deborah .....	like a bee
Adena .....	truth	Delia .....	watching?
Agatha .....	kind	Dora.....	a gift of God
Agnes .....	pure	Dorinda .....	God given
Alice .....	noble	Edith .....	rich, gift
Alma .....	dear	Edna .....	pleasure
Almira .....	lofty	Elinor .....	light
Alvina.....	loved by all	Elizabeth .....	worshiper
Amanda .....	worthy	Ella .....	light
Amelia .....	energetic	Elsie .....	God's favor
Angeline .....	lovely	Elvira .....	white
Anna .....	grace	Emeline .....	energetic
Antonia .....	inestimable	Emma .....	industrious
Augusta .....	exalted	Esther .....	like a star
Barbara .....	strange	Eudora .....	good gift
Beatrice .....	making happy	Eugenie.....	noble birth
Bellinda .....	beautiful	Eunice.....	happy victory
Benie .....	good	Euphemia.....	of good name
Bertha .....	bright	Eva .....	life
Bessie .....	worshiper	Evangeline.....	good news
Blanch .....	white	Eveline .....	life
Bona .....	good	Fanny .....	free
Bridget .....	strength	Felicia .....	happiness
Camilla .....	attendant	Fidelia .....	faithful
Caroline .....	womanly	Firmena .....	firm
Catharine .....	pure	Flora .....	flowers
Cecelia .....	servant?	Florentina .....	flowers
Celestina .....	heavenly	Florence .....	blooming
Charlotte .....	womanly	Frances .....	free
Chloe .....	blooming	Frederika.....	rich in peace
Christina .....	believing	Freda.....	rich in peace
Clara .....	bright	Georgina .....	housewife
Claudina.....	quiet, secret	Gertrude...maiden-like, a spear	
Cora .....	maiden	Grace .....	favor



NAME.	MEANS.	NAME.	MEANS.
Griselda .....	heroine	Maud .....	mighty
Hannah .....	grace	May .....	month of May
Harriet.....	head of the house	Melicent.....	sweet singer
Helen .....	light	Melissa.....	like a bee
Henrietta...ruler of the house		Mercy .....	merciful
Hester .....	good fortune	Naoma .....	beautiful
Honora .....	honorable	Nora .....	honored
Hulda .....	sweet	Natalie .....	joyful life
Ida .....	God-like	Nellie .....	light
Irene .....	peaceful	Nettina .....	clean
Isabel .....	consecrated	Nettie .....	clean
Jane .....	God given	Nina .....	estimable
Jeannette.....	gift of God	Olivia .....	like an olive
Jemima .....	dove-like	Olga .....	exalted
Johanna.....	gift of God	Ottilia .....	fortunate
Josephine.....	to increase	Osie .....	like a bird
Judith .....	praised	Ora .....	praying
Julia .....	young maiden	Paula .....	small
Justina .....	righteous?	Paulina .....	small
Laura .....	a laurel	Permelia.....	virtuous heroine
Laurinda .....	a laurel	Phebe .....	pure
Lena .....	light	Polly .....	like Mary
Leonora .....	light	Priscilla .....	elderly
Letitia .....	happiness	Rachel.....	like a lamb
Lilian.....	like a lily	Rebecca .....	beauty
Lilly.....	like a lily	Rena .....	peaceful
Louise .....	brave	Rhoda .....	like a rose
Lucia .....	enlightened	Rosa .....	like a rose
Lucinda .....	enlightened	Rosabel .....	fair rose
Lucretia .....	wise	Rosetta .....	small rose
Lucy .....	enlightened	Rosalind .....	nice rose
Lydia.....	firm like a rock	Regina .....	queen
Mabel .....	lovable	Ruth .....	beauty
Madeline in honor of Magdalene		Salome .....	peaceful
Marcella .....	strength	Salva .....	safe
Margaret.....	a pearl	Sarah .....	princess
Martha .....	busy	Sabina .....	God-fearing
Mary .....	contrite, exalted	Salina .....	like salt?
Mathild .....	heroine	Salma .....	rich possession

NAME.	MEANS.
Sophia .....	wisdom
Sophronia .....	sound mind
Stella .....	star-like
Susan .....	a lily
Susanna .....	a lily
Theodora .....	God-given
Theresia.....	friend of animals
Thekla .....	experienced
Tilda or Tillie.....	heroine
Ulrica .....	very rich
Urania .....	heavenly
Utilia .....	useful

NAME.	MEANS.
Victoria .....	victory
Vida .....	beloved
Viola .....	violet
Veronica .....	bringing victory
Virginia .....	pure
Vivian .....	lively
Wilhelmina .....	resolute
Winnie .....	loving
Winfreda .....	peace-winner
Zella .....	star-like
Zenobia .....	strong life
Zipora .....	crown

# EUCCHARIST



The Voice of the Scriptures and Church History  
Concerning the Lord's Supper.

By

ERNST GERFEN,

Evangelical Lutheran Pastor.

Author of "Baptizein," 1897; "Die Deutsche Schule," an English-German  
Grammar, 1886; translator of "Count Struensee's Conversion,"  
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## PREFACE.



BEFORE the appearance of my work on Baptism, entitled *Baptizein*, in 1897, I had not the least intention of writing and publishing any work of a theological character, as I considered myself altogether unable as well as too young, at the age of forty-three, to assume the great responsibility of such an undertaking. But being located in the very midst of the opponents of Infant Baptism, as well as of the Lord's Supper, I was frequently attacked by these people, and although for a long while I hesitated to publicly defend the Lutheran doctrine on the Means of Grace, the time came when patience ceased to be a virtue.

The attacks on the Lutheran doctrine of the Means of Grace had hitherto been made from the pulpits of these enemies, and I paid very little attention to them. But when I preached a sermon on Baptism in my usual way, without in the least becoming personal, a shorthand reporter had been sent into my church to take down my sermon on Baptism. This was done entirely without my knowledge. Soon after this it was published in the city papers that I had preached a sermon on Baptism full of perversion of Scripture truth as well as of historical facts, and that reply would be made on a certain Sunday from one of the pulpits of the enemies. Under such circumstances I was forced to openly and publicly defend my position, which I did. For at least ten years I had gathered facts and material from the Scriptures and from the history of the Church, of which I now made public use as best I could. The enemies finally withdrew from the battle-field with a notice in the city papers, that they were sorry that I defended a "religion," as they termed it, that was of an inferior character, they of course representing a "religion" of a higher and purer character, in their estimation.

However, this caused the publication of my pamphlet on Baptism, entitled *Baptizein*, which passed through three editions, two in English, one in German, and of which in a very short time

five thousand copies were sold. Being thus encouraged, I enlarged this pamphlet by adding more Scriptural and historical facts in my possession. This swelled the pamphlet to a book of 236 pages.

I submitted the entire manuscript of *Baptizein* to the able and widely known Doctor of Divinity, Prof. F. W. Stellhorn, Capital University, Columbus, Ohio, for review. He encouraged the publication of *Baptizein* in warm terms, and the work was most favorably received by the public and the press of the Lutheran Church in this country. About forty editors of Lutheran papers and magazines in different languages welcomed *Baptizein* in terms of highest approval and recommendation.

And now follows the publication of EUCHARIST, being in a certain measure the result of publishing my work on Baptism. The two special Means of Grace, viz. Baptism and the Lord's Supper, stand in close relation to each other, and it is hardly possible in carefully studying the one not to become interested also in the other. A person who is interested in the doctrine of Baptism will surely also take a deep interest in the doctrine of the Lord's Supper.

Our observation, during twenty years of ministerial life, has been that the Lord's Supper is much neglected by many of the members of the Church, and we can not explain this on any other ground, besides the general indifference, than that there is too much ignorance prevalent among the people concerning this blessed Means of Grace. And if this publication, viz. EUCHARIST, should be instrumental in removing from among the people this ignorance in the least degree, then we will consider ourselves well rewarded for all the toil and hard labor it required to produce this work.

It has been our endeavor to be strictly honest and conscientious in our statements, and therefore every line has been carefully considered, being fully aware of the fact that any intentional misrepresentation in reference to this holy institution of our Lord deserves the severest punishment.

The manuscript of EUCHARIST was also submitted for review to my worthy friend, Prof. F. W. Stellhorn, D. D., to whom I here desire to express my heartfelt thanks for the trouble of reviewing the manuscript as well as for the interest that he has taken in the publication of EUCHARIST and *Baptizein*.

With his full approval and endorsement this work on the Lord's Supper is offered to the public, and that is certainly a

guaranty that the reader will here find the true Scriptural doctrine concerning the Lord's Supper.

Like the widow's mite, we would offer this publication on the altar of the Church of our Lord and Savior Jesus Christ in the hope that He will not withhold His blessing on the same.

E. GERFEN.





# Εὐχαριστία.



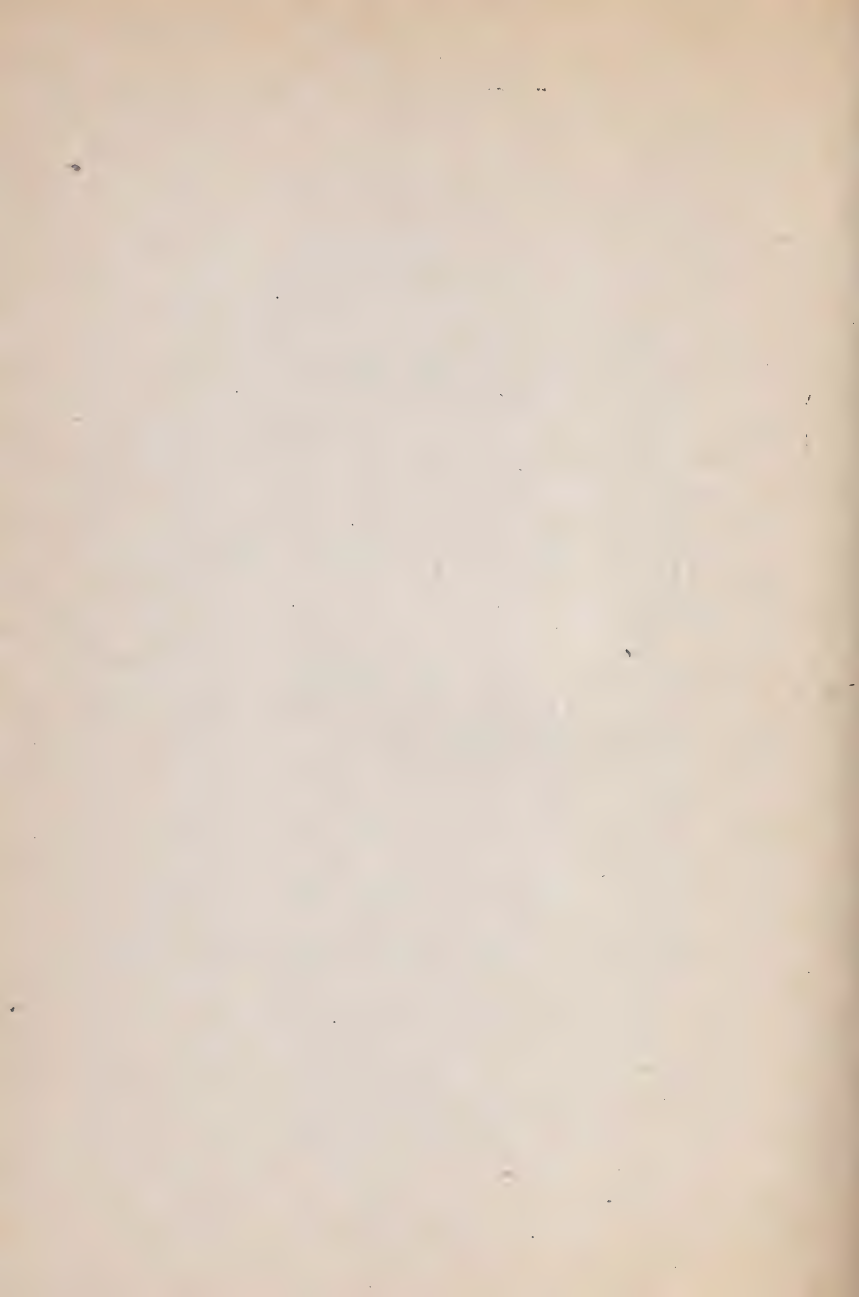
Λάβετε, Φάγετε· τοῦτό ἐστιν τὸ  
σῶμά μου.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτο  
γάρ ἐστιν τὸ αἶμά μου.

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Translation: Take, eat; this is my body.

Drink ye all of it, this is my blood.



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## CHAPTER I.



### ESSENCE AND CHARACTER OF A SACRAMENT.



BEFORE dwelling on the essence and character of a sacrament it is necessary to clearly state what, in the language of the Church, is meant by a sacrament. Article XIII of the Augsburg Confession says that sacraments are "ordained not only to be marks of profession among men, but rather that they should be signs and testimonies of the will of God towards us, set forth unto us to stir up<sup>1</sup> and confirm faith in such as use them. There-

<sup>1</sup> The Latin word used in the Augsburg Confession is *excitandam*, i. e., to bring forth, to cause or produce.

fore the sacraments must be used so that faith is joined with them which believes the promises that are offered and declared unto us by the sacraments."<sup>2</sup>

<sup>2</sup> Concerning the origin and different use of the word *sacrament*, see my *Baptizein*, p. 213.

Accordingly a sacrament is a holy rite ordained by Christ, by and through which the treasures of the Gospel viz. heavenly grace and blessings, are offered, given and confirmed to us by visible earthly elements. Article XIII of the Apology says: Sacraments we call such rites, which are commanded by God and to which is added the promise of grace.

If man were yet in his original state of perfection, then he would not stand in need of the saving ordinances or sacraments. But it is a lamentable fact that man's original attitude towards God has been changed. This change was

brought about, not by the will of God, but by the will of the devil and man's own disobedience to his Maker. This fact is plainly revealed to us in the Word of God, and is corroborated by human reason.<sup>3</sup>

<sup>3</sup> Human reason is well aware of the fact that man, together with the entire creation around him, is not in a state of perfection. It knows full well that a perfect God could but produce a perfect creation. Something must have occurred to cross the will of God concerning man. All the great poets and philosophers, from Homer down to the present day, are acknowledging and lamenting the corruption of man and nature. Schopenhauer's declaration, that the whole world is bankrupt and that life is a business that does not even pay the cost, is substantially the view of Hamlet, viz., that life is so full of misery that *not to be* is decidedly preferable to existence.

By disobedience to the law of God man passed from his original state of perfection into a state of sinfulness, natural depravity, and spiritual deadness. Rom. 5: 12. Man's understanding in spiritual things is now darkened, Eph. 4: 18; and his mind is now enmity against God, Rom. 8: 7. Instead of standing *in* the law, as he did in his state of perfection in paradise, man now stands *under* the law, and is therefore cursed by the law, Gal. 3: 10. There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God; they have all turned aside; they are together become unprofitable; there is none that doeth good, no, not one. Rom. 3: 10-12. Left to himself man would not and could not even desire to return to his original state of perfection because he loves darkness rather than the light. John 3: 19. Just as man in no way could be instrumental in bringing about his physical creation out of dust, so likewise is he entirely unable to cause, by his own strength or reason, his new birth and restoration to spiritual life and holiness.

Now if man is to be rescued from the power of Satan, if man's enmity is to be turned into love to God, if his darkness of understanding is to be turned into spiritual light, in short, if man's present hostile attitude towards God is to be changed, this can only be accomplished by ways and means that God alone in His incomprehensible wisdom, love, and mercy could design, prepare, and establish. Man's help must come from One that is higher than he is. God Himself had to come to depraved sinful man; the offended One had to seek after the offender before man could return to his Maker. And this coming of God to man is accomplished in and by a way not dictated by man, but chosen by God Himself, and that has its beginning at the throne of mercy in heaven. Indeed, God Himself has to work in man both to will and to do of His good pleasure. Phil. 2: 13. And as God is a great and mighty God, great in counsel and mighty in work, for whom there is nothing too hard, and who shows lovingkindness unto thousands, Jer. 32, He is indeed able to design and choose certain means of rescuing man and to connect His omnipotence, yes His own Self, with such chosen means. To doubt this fact is equal to a denial of David's declaration: For He spake, and it was done; He commanded, and it stood fast. Ps. 33: 9. A true believer in the infallible Word of God will never dare to criticise God's ways and means of saving man, nor will he dare to dictate to God the character and nature of such God-given means, remembering always that these Means of Grace are not a matter of human wisdom and understanding, but an article of faith. "It can not be, it is impossible that God's omnipotent power of saving man should be connected with such seemingly insignificant Means of Grace," etc. Such expressions will never be uttered by one who humbly feels and confesses his sinfulness, and who in a simple and childlike way believes in God and His Word.



He will gladly and readily join the apostle in confessing: O the depth of the riches both of the wisdom and the knowledge of God. Rom. 11: 33. He who accepts the Word of God as absolute authority will bring his thoughts into captivity to the obedience of Christ. 2 Cor. 10: 5. And this will protect him from confusion and doubt concerning the nature, essence and character of the Means of Grace.

Strictly speaking, the written Word of God is the all-sufficient Means of Grace. God in His boundless love and mercy wanted to reveal Himself to man as the God of love and mercy, and this He could do only by His Word, just as one person reveals the thoughts of his heart to his fellow-being by the communication of words. By such communication man puts his soul, his own self, so to speak, into his words. So likewise God put His own Self into His revealed Word. And as God is omnipotent, His Word accordingly must also be all-powerful. This truth we know from God's creation of heaven and earth. He spake, and it was done. Luther says: All power and effects God has put into His Word, and in and through the Word He will give us everything; but without the Word He will give us nothing. Again he says: God has shown to us no other way upon which we can ascend to heaven than His dear Word. This alone shall remain, and everything besides this Word of God will pass away like a flower of the field.

But as sinful man is inclined not only to doubt the promises which God gave to him by His spoken Word but also to corrupt the same, it was necessary that God should give His spoken Word also in writing. This written Word is again but a means by and through which God's invisible power and Spirit approaches man. Hence the Spirit of God together with the written Word constitute the revealed and recorded Word of God, which, as the audible Means of Grace, as our Fathers termed it, is indeed all-sufficient to



save man. But God well knew that in his present state of corruption man would trust and believe that which he can see, touch, and taste, rather than that which is invisible to him. And to satisfy this desire in man, so to speak, the good and gracious Lord prepared and instituted also what our Fathers called visible Means of Grace, viz., the sacraments, Baptism and the Lord's Supper. These visible Means of Grace are in substance the same as the audible Means of Grace, viz., the written Word of God; but as to their form and application they differ from each other. That which in reality constitutes the written Word of God also makes the sacraments what they are. It is the spirit that quickeneth, and the spirit and life in all Means of Grace are the words of our Lord saying: The words that I speak unto you, they are spirit, and they are life. John 6: 63. Without these words there can be no sacraments, hence they make a sacrament what it is, or constitute the very essence of a sacrament. Let us never lose sight of this simple Scriptural fact that the sacraments, viz. Baptism and the Lord's Supper, are made such by the Word of God.

Strange it is indeed that so many will not admit this simple Scriptural fact, hence they are constantly theorizing about the sacraments to such an extent, that instead of a real substance they have but a vague theory in the Lord's Supper. Some, for instance, hold that the personal faith of the receiver of the sacraments makes the sacrament. According to this view a sacrament, instituted by the Lord, is not perfect until a sinful, frail human being adds something to it. It means to say, that the sacraments have in themselves no saving power until it pleases a poor mortal being to give his consent to this saving power. It means to say, that the validity of a sacrament depends not on God, but on man. Personal faith, however, is necessary only for the salutary use of the sacraments. Faith is necessary as

the hand by which we lay hold of the great heavenly gifts and blessings offered in the sacraments. Even our salvation is not, strictly speaking, based upon our faith, but solely upon the mercy of God and the merits of Christ; much less can a sacrament be based upon our faith. Indeed the sacraments existed and do still exist in their full power and validity *before* personal faith had an existence in our hearts. But such existence of the sacraments would be impossible if the adding of our faith as the very essence made the sacraments complete. Just as Christ essentially, personally, and really exists independently of our faith, so do the sacraments exist in their essence independently of our personal faith.

And if the faith of the receiver of the sacrament is not and can not be considered that which makes the sacraments, it follows that neither the faith nor the intention of the administrator of the sacraments, viz. the pastor, and servant of the Lord, can be considered so. The administrator's faith may be ever so strong and his intentions may be ever so noble and good, yet they can not in the least add anything to the sacraments which they do not already possess.

But are not the heavenly blessings, the treasures of the gospel, viz., forgiveness of sin, life and salvation, the very essence of the sacraments? This question must emphatically be answered in the negative, in spite of the fact that many earnest and prominent men hold such a view.

The great heavenly blessings, namely forgiveness of sin, life and salvation, are the effects and the salutary results to the believing receiver of the sacrament. The very object of the sacramental institution is to obtain and secure these heavenly blessings; hence they can not be the essence of such saving institutions. The effect can never be the cause itself. A proper distinction between cause and effect concerning the sacraments will lead to the right view in this regard.

The administration and partaking of the sacraments implies a public confession of faith in Christ Jesus, and this led many to hold that such a public confession is at least a part of the essence of the sacraments. But there is no Scriptural warrant for such a view. If personal faith itself can not be the essence, as has been shown above, much less can a confession of our faith be considered as such.

Furthermore, the Church from her very beginning has always given her unanimous testimony in favor of the sacraments. They have always been considered as special holy rites commanded by Christ, and therefore they have always been observed faithfully and conscientiously.<sup>4</sup> But it is a

<sup>4</sup> The following sentence from Vincentius Lerinensus has become the very shibboleth of Rome: *Illud est vere et proprie Catholicum, quod ubique, quod semper, quod ob omnibus creditum est.* That is: That is truly and really Catholic, which is believed everywhere, always, and by all. — The word Catholic is here taken in the sense of truly Christian.

great mistake to claim that this unanimous testimony of the Church belongs to the essence of a sacrament, as that would be equal to making tradition the essence of a sacrament. It is true, Luther, Melanchthon and others constantly appealed to the unanimous testimony of the Church when explaining and defending the sacraments; but they never did this in the sense of considering this testimony the essence of Christ's divine institutions. They simply used this testimony not as a proof of the correctness of their doctrine concerning the sacraments, as they proved this alone by the Word of God, but to show that they taught nothing new, nothing after their own inventions in reference to these saving institutions. They never followed the advice of that representative of Rome, Osius, viz., "If any one knows the explanation of the Roman Church concerning a certain



passage of Scripture, although he does not understand it, yet he has in this explanation the very Word of God.<sup>5</sup>

<sup>5</sup> See his *De express. Verb. Dei*.

It is also claimed that the recitation of the sacramental words of institution, and the declaration of the sacramental blessings belong to the essence of the sacraments. Indeed, the recitation of the sacred words of institution should take place everytime when the holy rite is observed, but the mere act of reciting these words can not and does not belong to the essence of the sacraments.

It is furthermore erroneous to hold, that the sacramental communion or union with Christ is the essence in the sacrament of the altar. This glorious and blessed union is indeed the high and holy object of the Lord's Supper, but not the essence of the same.

Finally we must guard ourselves against one of the most common and pernicious errors of the present day, viz., the claim that essence and form or mode of the sacraments is one and the same. Such a view destroys the very substance of a sacrament and leads to the greatest confusion in spiritual and religious things. Applied to the written Word of God it would make the mere visible letter identical with the substance and essence connected with and conveyed by the letter. It destroys all our Christian liberty granted in the New Testament. It reduces the holy sacraments to a mere meaningless performance. Indeed, such a view forces upon the New Testament Church the heaviest ceremonial yoke, as it grants no liberty as to the mode of a holy rite. The outward mode or form in which a sacrament is administered, can never be identical with the inner value or essence of a sacrament. "The Word," says Luther, "must make the elements a sacrament; if not, then there remains but the mere elements."



As to the character of a sacrament it is known by the fact, that the sacraments, as visible Means of Grace, demand 1. a certain holy rite, and 2. certain visible material elements or vehicles, by and through which the heavenly blessings are conveyed to the believer. The character of the sacraments pertains chiefly to the mode and the visible elements of the same. But here the question naturally arises: What is the relation of the visible elements to the invisible divine essence or substance of the sacraments? In the first place, this relation is not such that it causes the visible elements to change into the invisible essence of the sacraments. Neither does it change the invisible essence into the visible elements. The first view is held by the Church of Rome which is evident from the following language: Inasmuch<sup>6</sup> as Christ, our Re-

<sup>3</sup> Quoniam autem Christus, redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit; ideo persuasum semper in ecclesia Dei fuit, idque nunc denuo sancta haec synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiae panis in substantiam corporis Christi Domini nostri, et totius substantiae vini in substantiam sanguinis ejus. Quae conversio convenienter et proprie a sancta Catholica ecclesia transubstantiatio est appellata. Concil. Trid. Sess. XIII, C. IV.

deemer, has said that that, which He offered in the form of bread is His own true body, therefore the Church of God has always been of the opinion, and the same is now declared anew by this holy synod, that by the consecration of the bread and wine a change takes place of the whole substance of the bread into the substance of the body of Christ our Lord; and also of the whole substance of the wine into the substance of His blood. And this conversion is conveniently and properly called by the holy Catholic Church transubstantiation.

It is indeed surprising how the Roman Church can make such a declaration, which can in no sense be supported by the Scriptures and which perverts all historical fact.

The second view, viz., that the invisible essence is turned into the visible elements in the Lord's Supper, was attributed to the Lutheran doctrine concerning this sacrament by the enemies of the Church of the Reformation.

<sup>7</sup> Oekolampad, for instance, said the Lutherans believed in a "baked God, a God made of bread and flesh." To this Luther replied, saying: Who does not notice here the real thoughts of their hearts? Were they moved by the Scriptures then they would not speak thus.

But this Church does not teach and believe such a horrible doctrine as this. She holds that the visible elements are not changed by the words of consecration. The words of institution and consecration connect the invisible essence with the visible elements in such a manner, that these become the vehicles by and through which the divine essence is truly and really conveyed to the receiver of the sacrament during the execution of the holy rite. Just as the light and the glass are joined together, not in a manner that the glass itself becomes the luminating substance, nor that the light is changed into glass, but that the latter simply serves as a means or vehicle by and through which the light is conveyed, so likewise is the divine essence sacramentally joined together with the earthly elements so that each retains its own substance. This fact is stated by the words of our Confession: *in, with, and under the bread and wine*, etc. In the doctrine of the person of Christ we claim that the human and divine natures are combined in *one* person, not that they are mixed together so that one nature resolves itself into the other, but that each nature has its own distinct existence in Christ and that the human nature partici-

pates in His divine nature, and that this is done by the divine communication of attributes. Just as these two natures have their distinct existence in Christ by virtue of the personal union, so likewise have the two elements, viz., the divine essence and earthly vehicles, a distinct existence in the sacraments by virtue of the sacramental union. There is no transubstantiation, no incorporation, no insubstantiation, no impanation, no absorption, no consubstantiation in the Lord's Supper. A Lutheran must reject all these terms in explaining the doctrine of the Lord's Supper, as they all convey the idea of an *inclusio localis*, i. e. local incusion. The only proper term is that used by Paul I Cor. 10: 16, viz., *κοινωνία*, i. e. communion. It is indeed a sacramental union or communion.

Furthermore the relation of the invisible to the visible elements, following from the character of the sacraments, is not such, that after their consecration the earthly elements always remain the vehicles of the divine essence, even if the holy rite is not observed. This view of the Roman Church is the strict logical result of its transubstantiation theory of the Lord's Supper.

Before as well as after the *δοσις* and *ληψις*, i. e. the giving and the receiving of the earthly elements, they stand in no connection whatever with the divine essence, no matter how solemnly they have been consecrated.

The visible elements, it is true, may in themselves serve as symbols of certain truths. This is in harmony with their character. The nature and common use of water is to cleanse the physical body of filth; hence in Baptism this visible element may in itself symbolize the inner cleansing of the soul from sinful filth. The nature and character of bread and wine is to nourish and strengthen the physical body; hence in the Lord's Supper they may in themselves symbolize the spiritual nourishment of the soul. However



such symbolizing cān in no way be called a sacrament, as a mere symbol or figure can never take the place of the essence, neither in natural nor divine things. Had it been the intention of Christ to use the earthly elements in the Lord's Supper as mere symbols, then a special blessing or consecration of these elements would have been superfluous, as such a consecration would be meaningless. Christ would have used the bread and wine just as He used the water in washing the feet of the disciples, viz., without first giving thanks or blessing them.

It would also follow from such a view that sacraments and symbols are perfectly identical, one and the same thing. Hence man could accordingly use any kind and number of elements to symbolize some moral truths. He then could suit his whims and wishes in a thousand different ways. Indeed, according to this symbolizing principle it would be very desirable for man to have as many symbolizing rites as possible, as such symbolizing could only be a benefit to him. But in no case would he have an ordained Means of Grace nor the essence of a sacrament, and hence no forgiveness of sins, because every symbolizing rite is void of the glorious sacramental communion or union with Christ. The relation of the visible elements to the invisible essence neither destroys the nature of these elements, nor does it deprive them of that which they may signify in themselves; but it is a great mistake to hold that such signifying could serve as a Means of Grace or add anything to the essence of a sacrament or take the place of this essence.

The substance or essence of a sacrament is always perfect and complete in itself, therefore it does not need the signification which the elements may possess in themselves in order to make it complete. What, in the Scriptures, the visible letter is to the invisible power of the Spirit of God, the visible elements in a sacrament are to the invisible sub-



stance of the same. The written letter does not merely signify the power of the Spirit, but is connected with the same most intimately, so that we can truly say of the written letters that they are the *real* Word of God. So are the visible elements most intimately connected with the essence of the sacraments, not by virtue of their own natural signification, but by virtue of Christ's own words of institution, that we can truly say of Baptism that we receive the true baptism of Christ's blood, and of the Lord's Supper that we receive the *real* body and blood of Christ in and with the consecrated bread and wine.

The Roman Catholic transubstantiation theory, in connection with their *opus operatum* doctrine, has an objective sacrament without subjective faith. The Reformed or Calvinizing Church in its signifying or symbolizing theory has subjective faith, but no objective sacrament. The Lutheran Church in her pure Scriptural doctrine has a real, objective sacrament as well as subjective faith.

In other words, Rome has a body without bread, the Reformed Church has only bread without the body, the Lutheran Church has both, bread and Christ's body.

The Lord's Supper is indeed a "tremendous mystery" as Augustine says. But if we remember that it is the Lord Himself who has instituted this great mystery, then we should simply bow before Him in deep humiliation. Ambrose<sup>8</sup> says: But if we come to the administration of

<sup>8</sup> De sacramentis lib. IV, C. 4.

the adorable sacraments the administrator does not utter his own words, but the words of Christ. Hence it is the words of Christ that make the sacraments. What words of Christ? Beyond doubt that Word, by which everything is made. The Lord commanded, and heaven and earth, the sea and all creatures came forth. Thus behold how creative-powerful is the Word of Christ.

## CHAPTER II.



### RELATION OF THE CHURCH TO THE SACRAMENTS.



R. Con. Tell me, Mr. Pro., when Christ ascended into heaven, did He leave the Means of Grace, viz., the sacraments, as a blessed heritage to sinners?

Pro. Indeed, He left and willed them as a free and gracious gift to His Church on earth, which He established on the day of Pentecost.

Con. If He left them to the Church only then they are limited to but a few people, as the Church is an organization of a certain number of individuals. I always believed that the Means of Grace were for all mankind.

Pro. Most assuredly are they intended for all people and nations, because Christ died for all and commanded to preach the saving Gospel to all. But before we can fully understand this point it is necessary to have a clear conception of what is meant by the term Church. In the first place, we must remember that the word which stands for Church<sup>1</sup> in the New Testament originated among the

<sup>1</sup> The English word *Church*, as the German *Kirche*, is the same as the Greek word, *κυριακή*, which means *house of the Lord*.

heathens and is therefore not used in its original sense.

Con. What is its original meaning?

Pro. The Greek word translated in the New Testament by Church is *ἐκκλησία*, and means any public gathering of persons for the purpose of discussing political or social questions. It also means the calling together of soldiers for a certain purpose. In short, the word means a

coming together of people without indicating the character and purpose of such meeting.

Con. In what sense is the word used in the New Testament?

Pro. The inspired writers of the New Testament applied the word Church to all those who by the Holy Ghost were called from among the Jews and Gentiles, and who, in consequence of accepting this call, became true believers in Christ as their Savior. Accordingly the Church in the sense of the Scriptures is the communion of saints or all those who truly believe in Christ. Article VII of the Augsburg Confession says: "But the Church is the congregation of saints, in which the Gospel is rightly taught, and the sacraments rightly administered." Whether these true believers in Christ congregate publicly or privately, in large or small numbers, indoors or outdoors, on Sundays or on week-days, etc., that does not in the least alter the meaning of the word as used in the Scriptures. Matt. 16: 18; 18: 17; Acts 8: 1; Eph. 1: 22, 23; 2: 19-21; 5: 25-27.

In speaking of this Church as the communion of saints it is not absolutely necessary that we should always think of it as being publicly gathered together at a certain place. But the public or visible coming together for the purpose of preaching the Gospel and administering the sacraments, for devotion and edification, is the natural and necessary result of truly believing in Christ. As heat is the necessary result of fire, so is the congregating of true believers at certain times and places the necessary result of their faith. For this reason our fathers called the Church the *coetus fidelium*, i. e. the assembly of believers. Luther says: "The Christian Church is called the congregation of those who have been baptized, and who have faith in Christ within their hearts, and who outwardly observe the works of love."



Con. Some one told me the only proper meaning of the word Church is "assembly of the elect." What is your opinion about that?

Pro. If this expression is not taken in the absolute predestinarian sense, then it's all right.

Con. Why would it be wrong to understand this expression in such a sense?

Pro. Because that would imply that only a certain few persons have been absolutely elected.

Con. But do not some representative Lutheran writers use the expression "assembly of the elect" when speaking of the Church?

Pro. Yes. But they always mean by the term Church those who are indeed a chosen generation and who are called out from darkness into God's marvellous light, 1 Pet. 2, 9, not absolutely, but conditionally.

Con. What is this condition?

Pro. That they do not obstinately reject the Means of Grace and the grace conveyed by them when offered to them, but accept them, believe and remain faithful to the end. Rev. 2, 10.

Con. If you claim that the Church is the communion of saints or the congregation of true believers in Christ, then there can be no sinners in the Church. But I believe that there are often some very great sinners and even unbelievers found in the Church.

Pro. To say that sinners, as such, can be members of the Church of Christ, in its proper sense, is equivalent to saying that a sinner as a sinner can exist in Christ. This would be an open contradiction. Sinners or unbelievers may nominally belong to the *visible* Church. In her outward appearance the Church may often show very little of her inward holiness. But we must not judge her inner value, perfection, and holiness by her outward imperfection and



weakness. The Church has her spiritual existence in Christ in whom she lives, moves, and has her being. She is filled with the Spirit of Christ; hence if any one has not the Spirit of Christ, he is none of his, Rom. 8: 9. The Church has, so to speak, an inner and an external side. The former is always perfect, without spot or blemish; the latter, although a manifestation of her inner side, is imperfect and comes short of her inner glory. Just as in the individual Christian the old and the new man are found until he has obtained the crown of glory, so also these two sides of the Church will exist until she has passed from her militant into her triumphant state.

Con. When you speak of the Church as being the communion of saints, does that mean that all true believers of the past, present, and future time constitute this communion?

Pro. That is just what I mean. Adam, Abel, Abraham, Moses, David, the prophets, the apostles, and all true believers of the past and the present, as well as all who shall yet believe till the end of the world, constitute one great and grand communion of saints. And as this communion exists in Christ, it will exist forever because Christ will live for ever. And this, by the way, is a most powerful proof of the immortality of the soul.

Con. When you say that the true Church is invisible by virtue of her spiritual existence in Christ by faith, then it seems to me that those outside of the Church can never know where to find the true Church.

Pro. The spiritual existence of the Church in Christ is not a latent, inactive existence, but a most active one. We may truly say of the Church: By her fruit we shall know her. Christ says John 9: 4: "We must work the works of Him that sent me while it is day." If Christ is active and does the works of His Father, i. e., carries out

His mission of saving the world, then surely His Church must follow His example. Mark well, Christ says: *We* must work, etc. This plainly shows that He together with all that are His by faith in Him, must work while it is day.

Con. That's all very true. But how can any one who is not a believer, know where to find and to observe this work and activity without being deceived?

Pro. The fruit of a tree always indicates the presence of the tree. You believe that man consists of a visible body and of an invisible soul, do you not?

Con. Most assuredly I do.

Pro. Very well. Is not the invisible soul active in and through the body?

Con. As long as they are joined together, yes.

Pro. The soul that moves your body is invisible; but this activity of your visible body tells you *where* the invisible soul is at work. So it is with the Church. Christ is the soul of the Church which is His body, and the work and activity of this body tell you plainly *where* the soul, viz., Christ is at work. But where Christ is there must also be His Church; and vice versa, where the Church, as the communion of saints, is, there must Christ be also. To the longing sinner's question: Where is Christ and His true Church? there must be a plain, decisive, and positive reply: Here is Christ and His Church; just as a living person can point to his body and say: Here exists my invisible soul.

Con. If the work and activity serve as a criterion of the existence of the true Church, then please tell me in what this work and activity consist.

Pro. That has already been indicated by the words from the Augsburg Confession, viz., to preach the Gospel rightly and to administer the sacraments according to their institution. These are the only true works of the true Church; and wherever you find a number of baptized per-

sons confessing their faith in Christ, gathered together in Jesus' name for the purpose of doing these works, there you will find the Church of Christ.

Con. According to this the name by which such a gathering together of believers as a local Church is known or designated, is of no importance.

Pro. The name or the place of such a meeting is not essential. Under the best and most holy name a most corrupt and unholy local Church may exist.

Con. I admit this, as it is only too true. But it seems to me Christ commanded His Church to do more than to preach the Gospel and administer the sacraments. The Church must pray and glorify the name of God, do missionary work among the heathens, establish and keep up schools, seminaries, etc.

Pro. All this is implied in the words "preach the Gospel." There are many ways of doing this. If a mother teaches her child to pray, she is really preaching the Gospel in this particular manner.

No matter how zealous a local Church may be in worship and good works, it is always a corrupt church if it does not teach and preach the Word of God in its purity and does not administer the sacraments in perfect harmony with their institution.

Con. If the invisible essence of the Church must of necessity manifest itself in visible form, then it seems to me we can not speak of the visible Church otherwise than, as a rule, being a regular organization.

Pro. That's very true. But we must be careful not to confound this regular and visible organization with the real essence of the Church. "The Church can not maintain itself in its invisible essence without becoming visible, notwithstanding that this invisible body never becomes or can be-



come essentially visible, and that that which does become visible never constitutes the essence of the Church."<sup>2</sup>

<sup>2</sup> See Dr. Loy's excellent work: *The Christian Church*, p. 181.

The external organization stands in the same relation to the invisible essence of the Church as the effect does to the cause. The visible organization is essential for the saving work of the Church, but is not the essence itself.

Con. If Christ wants His Gospel to be preached and the sacraments administered, then He surely made the proper provision for doing this; did He not?

Pro. He did. He established the office of preaching the Gospel and of administering the sacraments, Matt. 28: 19. He established His Church not upon Peter or any other frail human being, but upon the rock of His infallible Word. And Christ commanded this Church to choose persons qualified for the office of preaching His Word and administering the sacraments. Eph. 4: 11; 1 Cor. 12: 28. The Church came into existence by the Means of Grace, viz., the Word and sacraments, and Christ has put her under the solemn obligation to use these means rightly, and to offer them to all mankind.

Con. You mean to say then that the Means of Grace are intended for all people and nations, but that Christ left and willed them to His Church, and that by and through this Church these means shall be spread and offered to all mankind. But if I read John 3: 8, it seems to me your whole theory and doctrine concerning the Church is all wrong. Christ says in this passage to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." A person is born again by the Holy Spirit according to this passage; therefore the Spirit does not need the Means of



Grace nor the instrumentality of the Church to accomplish this new birth.

Pro. If you would read this passage rightly then you would not come to such strange and unbiblical ideas. From the plain meaning of this passage as well as from its connection it is evident that sinful man must be born again before he can enter into the kingdom of heaven, and that this new birth is not a second physical, but a spiritual birth, which can only be accomplished by the power of the Holy Spirit. This new birth by the Spirit, Christ means to say, is just as mysterious to human reason and understanding as the origin and movements of the wind. But this mysterious work of the Spirit is done only by the Word and sacraments within and through the Church. "By the Word and sacraments, as by instruments, the Holy Spirit is given, who works faith," etc. Augsburg Confession, Article V.

Con. A friend of mine told me that the good Lord Himself appeared to him, telling him what he must do to be saved. This shows that one can be converted without the Word and sacraments.

Pro. Christ says: If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. John 8: 31. 32. Again we read: So then faith cometh by hearing, and hearing by the Word of God. Rom. 10: 17. And with great emphasis are we told: But though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be accursed. Gal. 1: 8.

From all these passages it is evident that God deals with us *only* through the Means of Grace, viz., the Word and sacraments. Here we find the sure way of salvation, and not even an angel from heaven can teach us a different or better way. "Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false

prophets are gone out into the world." 1 John 4: 1. Indeed, Paul truly says: "For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own hearts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 3. 4.

Let us lay to heart these important words and earnestly reject all such visionary, enthusiastic, and spiritualistic theories, which are undoubtedly the chief means in the hands of the devil to lead immortal souls away from Christ's established Church into everlasting destruction.

Con. I am indeed surprised to hear such plain language used by the Scriptures against such immediate work of the Spirit aside from the Means of Grace. Has the Lutheran Church a clear and positive confession concerning this point?

Pro. Yes, sir. It reads thus: "Concerning this we must constantly hold fast that God will deal with us in no other way than through the audible (*vocale*) Word and the sacraments, and anything which is praised as being the Spirit, without the Word and sacraments, is the devil himself."<sup>3</sup>

<sup>3</sup> Quare in hoc nobis est constanter perseverandum, quod Deus non velit nobiscum aliter agere nisi per vocale verbum et sacramenta, et quod, quidquid sine verbo et sacramentis jactatur ut spiritus, sit ipse diabolus. Art. Smalc.

Con. That's indeed clear and plain language. I suppose a great many more things could be said about the Church and the Holy Spirit's work through the Means of Grace.

Pro. Yes indeed. What I have said about these points, especially about the Church, does by no means exhaust the whole subject, although I think it is sufficient for my purpose.

Con. Please tell me, how many sacraments did Christ give to His Church?

Pro. Only two, viz., Baptism and the Lord's Supper. These only have the true marks of a sacrament, namely a plain commandment and a special promise connected with a visible rite.

Con. Do these sacraments receive their power and efficacy from the Church?

Pro. By no means. The Church has nothing to give which she did not first receive herself. The sacraments must receive their power and efficacy from an independent source; but the Church is not such a source. The relation of the Church to the sacraments is that of a steward or that of a guardian; and the owner of the sacraments holds her responsible for faithful stewardship. The sacraments have their saving power in themselves because Christ is in them.

Con. If the Church received the sacraments as a blessed heritage from Christ, then she can do with them whatever she is pleased to do, can she not?

Pro. She received them as a blessed heritage indeed, but with the condition that she must use them for the purpose for which Christ instituted the sacraments.

Con. To whom should the Church give the sacraments?

Pro. To all penitent and believing sinners who confess the same faith with the Church. This point I will explain later on.

Con. Tell me, has the Church any power or right to change the sacraments? I read in a book published by the Catholic Church, that such power was given to the Church by Christ.

Pro. Yes, this Church claims to have the power of changing for instance the Lord's Supper. It has indeed



mutilated this sacrament, as it gives communion only under one kind, viz. bread. They admit that Christ gave communion under both kinds, bread and wine. All their officiating bishops and priests take communion under both kinds except on Good Friday, but to the common people they give only one kind, the bread.

Con. Have they any Scriptural proof for believing that they have the real Lord's Supper by giving bread only?

Pro. None whatever. The words of our Lord: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever," John 6: 51, are so construed as to make them say<sup>4</sup> "that whosoever partakes

<sup>4</sup> How Rome still perverts the Scriptures, can be seen from the following manner of quoting passages according to Cardinal Gibbons: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread which I will give is My flesh, for the life of the world. \* \* \* He that eateth Me, the same also shall live by Me. He that eateth this bread, shall live forever. John 6: 51, and seq." The reader will please look up John 6: 51 and see what this Cardinal left out. See his Faith of our Fathers, p. 312.

of the form of bread, partakes of the living flesh of Jesus Christ, which is inseparable from His blood, and which, being now in a glorious state, cannot be divided."

Con. Do they refer to any other passage as a proof for their mutilation?

Pro. Yes. Gibbons has a great deal to say about the Protestants, as he calls them, perverting the passage 1 Cor. 11: 27 by translating it thus: Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. The great perverting of this passage, he says, is the substituting of the word *and* for *or* making it read: and drink this cup, instead of: or drink this cup. But if he would look at the



next verse, he would find it read thus: "But let a man prove himself, and so let him eat of the bread, *and* (*καὶ*) drink of the cup."<sup>5</sup>

<sup>5</sup> In the first passage *καὶ* is used in the original, which might best be translated by *or*. But in the second *καὶ* is used, which can only be given by *and*.

In the fifth century bishop Gelasius even enforced the use of the cup in the Roman Church, and up to the fifteenth century this Church gave communion under both kinds, bread and wine. From that time up till now she uses only one kind. Hence this Church is not even true to her own history. And Gibbons says: "And should circumstances ever justify or demand a change from the present discipline, the Church will not hesitate to restore the cup to the laity." From this we see that the Catholic Church uses the Lord's Supper not as Christ instituted it, but to suit its own whims and wishes.

Con. If any Church claims to have power to change and mutilate a sacrament, it might also claim the power of making new sacraments.

Pro. Certainly. And this Church of Rome has actually done this. She has seven sacraments, whereas the Scriptures know of but two.

Con. Is the relation of the Church to the sacraments of such a nature, that only those who hold the office of preaching can administer the sacraments?

Pro. That is the rule. But in case of absolute necessity a lay member of the Church can administer the audible Word and Baptism. He must of course be a confessing member of the Church.

Con. But if he should be an unbeliever, would that make the sacraments powerless?

Pro. No, they are not dependent on the belief or unbelief of any human being. But such an unbeliever has

no right to lay his hands on such high and holy things. Therefore he is not allowed to administer them. But if he professes to believe in Christ and the Word of God, then we must be content with his confession. We can not judge the heart.

Con. Will the Church need the sacraments when she has passed from her militant state into her triumphant state?

Pro. No. The Means of Grace are absolutely necessary only for her existence here on earth. But when she stands before her Lord in heaven as the sweet, pure and holy bride, then she will directly commune with Christ without the use of any Means of Grace. What a grand and glorious communion that will be! The Church in Him and He in the Church by the bond of unspeakable love! Then the Church will enjoy at His right hand pleasures forevermore. There He will wipe the tears from the eyes of His bride, and there shall be no sorrow and no death. There the Church triumphant will realize that the sorrows of the present time can not be compared with the glory that shall be revealed. What no human eye has seen, and no ear has ever heard, nor ever has entered into man's heart, these are the things which God prepared for His people and Christ, as the King of glory, shall rule in heavenly glory for ever. Then Christ will truly be all in all.

## CHAPTER III.



### INSTITUTION OF THE OLD TESTAMENT PASSOVER.



AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this

month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning, and that which remaineth of it until the morning ye shall burn with fire. And thus ye shall eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye

shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened: in all your habitations, shall ye eat unleavened bread.

"Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason,



and strike the lintel and the two door-posts with the blood that is in the bason: and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say; It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

"And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they."

These are the words of institution of the feast of the passover. Exodus 12: 1-28. The children of Israel were obliged to observe quite a number of feasts. The first feast was that of the Sabbath which had to be observed every seventh day. "God blessed the seventh day, and sanctified it: because that on it He had rested from all His work which God created and made." Gen. 2: 3.

The second feast in order was the above mentioned passover, or the festival of the unleavened bread. Lev. 23: 5. 6. Then came the festival of the offering of the first-fruits of the harvest, at which the priest would wave the first sheaf before the Lord. Lev. 23: 10. 11. Fifty days after this festival of the harvest a meat offering to the Lord was observed. Lev. 15: 15-21. Then on the first day of the seventh month, viz., Tishri, the feast of the trumpets was

celebrated. Lev. 15: 23-25. Nine days after this feast the festival of the great atonement was observed, on which the high priest made sin-offerings for himself and for all the people. He sprinkled the blood upon the mercy-seat in the most holy part of the temple, confessed the sins of the people over the scapegoat, sending it away unto the wilderness and then offered burnt offerings for himself and for the people. Lev. 16. Five days after the feast of the atonement the feast of the tabernacles occurred, which was kept eight days, Lev. 23: 34, and at which the people made sacrifices and dwelt in booths, etc. But the most important of all these festivals was undoubtedly the passover, the feast of unleavened bread. This will clearly be seen when we speak of Christ's relation to the passover.

In the fortieth verse of the twelfth chapter of Exodus we are told: Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. This account dates back to that period when Abraham for the first time came to Egypt. Two hundred and fifteen years after Abraham's coming to Egypt, Jacob came to the same land in order to meet his son Joseph. From the time of Jacob's coming to Egypt till the passover another period of two hundred and fifteen years passed by. Adding these two periods of two hundred and fifteen years each together, we have the account as given above, viz., four hundred and thirty years. This account is in perfect harmony with Paul's statement Gal. 3: 17.

The institution of the passover inaugurated a new reckoning of time for the children of Israel. "This month," commanded the Lord, viz., the month of Abib which was called Nisan,<sup>1</sup> and during which the passover was instituted,

<sup>1</sup> From now on Israel observed a Church and a civil year of twelve months each. The order and names of the months for the Church year were: (1) Nisan, (2) Iyar, (3) Sivan.

(4) Tammuz, (5) Ab, (6) Elul, (7) Tishri, (8) Marcheshoan, (9) Kislev, (10) Tebeth, (11) Shebat, (12) Adar. The order of these months for the civil year will be seen from the following position of the figures before each month: 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6.

“shall be unto you the beginning of months; it shall be the first month of the year to you.”

The post-exilic names of the Jewish months were of Babylonian origin and they were so-called synodical months, consisting each of twenty-nine days, twelve hours, forty-four minutes, and three seconds. The years of the Jews, being reckoned by these months, were so-called lunar years, consisting of three hundred and fifty-four days, eight hours, forty-eight minutes and thirty-eight seconds. In order to harmonize the lunar year with the solar year, it was necessary from time to time to add an extra month or to count a certain month twice in the same year. This double counting was usually done with the month Adar, which was then called Ve-Adar. “The leap years of the Hebrews,” says Seyffarth,<sup>2</sup> “were the same as the Grecian.”

<sup>2</sup> See his *Chronology*, sec. ed., 1859.

This new reckoning of time, beginning at the passover, was undoubtedly intended by the Lord as a means by which Israel should constantly be reminded of this great event. Indeed, every act connected with the passover was highly significant. Even the season of the year during which the passover occurred, was significant of its character, as the month Nisan commenced with the first new moon after the vernal equinox. Nisan, therefore, included the latter half of our March and the first half of our April.

On the tenth day of Nisan every man had to select a lamb according to the house of their fathers, for every house a lamb. This lamb they had to keep four days, and



not until the fourteenth day of Nisan should it be killed. By way of exception they might take a goat for this purpose. The lamb had to be without blemish, a male, and only one year old. The killing of the lamb had to be done in the evening<sup>3</sup> of the fourteenth day of Nisan, not by the

<sup>3</sup> The question has been raised: What is meant here by "evening"? The Hebrew word *EREB* is very indefinite. Morning among the Hebrews included all that time during which the sun is rising to the meridian; evening began among them when the sun begins to sink from the meridian. Their evening was divided into two parts; the first part lasted from about three to six o'clock, our time; the second began when the sun sinks beneath the horizon. Hence the killing of the lamb was done about six o'clock P. M. our time.

priest, but by every head of the family, each one killing his own lamb. In later years this killing was done in the vestibule or ante-chamber of the temple, and the blood of the killed lamb was sprinkled on the altar.

The blood of the paschal lamb had to be put on the lintel and the two side-posts of the house, but not on the lower threshold lest they might step on it. Then they should roast the flesh of the lamb with fire only, together with the head, legs, and the eatable purtenance thereof. The number<sup>4</sup> of those eating the paschal lamb together

<sup>4</sup> The later custom among the Jews was that not less than ten, and not more than twenty should eat the paschal lamb together.

should not be too large nor too small, and if anything remained it should be burned with fire. The killing and preparing of the paschal lamb was done in the evening of the fourteenth of Nisan, but the eating was done in the night in which the fifteenth day of Nisan commenced. Together with unleavened bread and bitter herbs should they eat the flesh of the lamb. They should eat it with their



loins girded, shoes on their feet and with staff in hand ready to depart. The blood on the lintel and door-posts should be a token as well as a means of being rescued from their bondage, and from the wrath of God. The Lord wanted to show Pharaoh and all the land of Egypt that He is the Lord by smiting all the first-born of both man and beast.

The Lord Himself named this killing and eating of the lamb and the striking of the blood on the door-posts the passover, because the Lord would graciously pass over every house where He would see the blood on the door-posts, and would not suffer the destroyer to come into such a house. Thus they were saved by the blood of the lamb. The Lord also renewed His promise, saying: When ye come to the land which the Lord will give you, etc. Finally the Lord commanded that the people of Israel should observe the passover in their generations as an ordinance to them and their children forever, and when their children would ask them the meaning of this service they should tell them: "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." And without a murmur the people did as the Lord had commanded them.

A few questions which demand a proper answer present themselves in this connection. In verse 12 of the above chapter we are told: "And against all the gods of Egypt I will execute judgment: I am the Lord." The question is: How and in what way could the smiting of the first-born of man and beast be a judgment against all the gods of Egypt? It is true, the smiting of the first-born appears to be a punishment limited only to the first-born of man and beast at that time. But if we remember that the Egyptian kings were considered as sons of the gods,<sup>5</sup> and that innum-

<sup>5</sup> This fact is evident from the inscriptions on their monuments and tombstones. Some kings were even considered as the very incarnation of the gods.

erable animals were believed to be the very habitation of the gods, then we can easily understand that this judgment was really a destruction of all the gods of Egypt, as the first-born son of their deified kings as well as the first-born of these deified animals were placed on a level with the lowest men and unclean brutes. The hog was here placed on a level with the sacred Apis-Bull,<sup>6</sup> and the much-despised swine-

<sup>6</sup> The Apis-Bull was worshiped in a temple of his own at Memphis. At the expiration of twenty-five years he was killed, embalmed like a mummy, and placed in the apiscatacombs. Quite a number of such mummies have been found of late.

herd's son with the sons of the mighty Pharaohs. The Lord had already made judgment against the *real* demons when the magicians exclaimed: This is the finger of God. Exodus 8: 19.

Another question arises, viz., How could the killing of the first-born of man be considered a judgment against all the land of Egypt? The first-born who "openeth the womb," Exodus 13: 2, represents, as the prime issue, all the following births and holds a connecting position with preceding and following generations. In smiting this representative first-fruit of the womb, both of man and beast, the Lord in a manner killed every living and creeping thing in all the land of Egypt. Surely if a judgment of God was ever carried out to its fullest extent, it was done when the destroyer passed through the land of Egypt. But Egypt did not repent. "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction." Jer 5: 3.

In the twenty-seventh verse of the twelfth chapter of Exodus, we are told that Israel should answer the inquiring children: It is the sacrifice of the Lord's passover. The question is: What kind of a sacrifice was it? Some writers

claim that it was no real sacrifice at all. They make this claim over against the Roman Church to combat its theory concerning the constantly repeated so-called unbloody sacrifice of the mass. But the unscriptural character of this theory of the Roman Church is evident from Rom. 6: 10; Heb. 7: 27; 9: 28. However the claim of these writers, viz., that the passover had no sacrificial character, can not be sustained from the above mentioned twenty-seventh verse, as the passover is here plainly called a sacrifice.

Others hold that the passover was only a thank-offering, and again others claim that it was but a sin-offering.

The fact is that the passover was both a sin-offering and a thank-offering. In the killing of the lamb, and in the striking of its blood on the door-posts, we see the true characteristics of a blood-offering, which is the most important of all offerings, because, as Paul says, "without shedding of blood is no remission," Heb. 9: 22. Instead of the sinful housefather and his family the innocent lamb suffered death, and in the striking of the blood on the door-posts the atonement of sin and the deliverance from God's wrath was bestowed on the whole family not as an *opus operatum*, but by faith and obedience. Hence in respect to the killing of the paschal lamb and the shedding of its blood, it was pre-eminently a sacrifice of sin or a sin-offering, but in respect to the eating of the killed and roasted lamb together with the unleavened bread it was a thank-offering.

It is true, the sacrifice of the Lord's passover had to be constantly repeated, because it was a type or a shadow of Christ, the true paschal lamb. But with the coming of Christ the substance was at hand, hence the type or shadow disappeared. The eating, however, of this sacrifice of the lamb was really a communion with the Lord as well as a communion among the whole celebrating family. And in this



respect the Lord's Supper and the passover are perfectly identical.

The question might be asked, Why did God demand and institute this killing of the lamb and the striking of its blood on the door-posts, inasmuch as He could have delivered Israel from Egyptian bondage without these things? Beyond all doubt, God could have delivered the people of Israel without the ordinance of the passover. But there are many reasons why God instituted the paschal feast. First of all, it was His supreme will to use the passover as a means of deliverance. Then again God wanted to teach His chosen people and through them the whole world the great and wonderful plan of salvation in and through His only begotten Son Christ Jesus. This great lesson He taught by types, examples, and figures through all the centuries up to the fulness of time when Christ, as the lamb of God, should come to fulfill the law and the prophets by His death on the cross.

Furthermore, the offering of a clean animal as an atonement for sin has in itself a deep meaning. By transgressing God's law man became a sinner, and the wages of sin is death. Rom. 6: 23. God, being a just God, can only be reconciled with the transgressor of His holy law by the death of the sinner. But His wisdom found a way by which His wrath can be appeased without smiting the whole human race. And this wisdom revealed itself first typically in the sacrificing of the life of an animal, then really in the sacrificing of His own Son on the cross.

The life of the animal, which is in the blood, Lev. 17: 11, represents the life of men. The animal, viz., the lamb, is clean; man on account of sin is unclean before God. The pure animal life covers up the impure human life. The judgment of death is pronounced over the pure animal instead of over the impure human being. Not the sins of



man are transferred to the animal, but the punishment of sins. The animal always remains in its purity, even in suffering the representative death, and therefore it is before God what really man himself ought to be. Of course all the offerings, although having an objective character, had to be done in faith and obedience to the Lord in order to enjoy the great blessings and promises which God connected with them. God looked upon the death of the innocent lamb as being a type of the atonement for the sins of Israel, and upon the blood on their door-posts as a sign of faith and obedience. In view of this sign of faith, which God first gave the people, Israel was saved from destruction and delivered from bondage. "Faith pointed death to the blood," says Luther.

## CHAPTER IV.



### HISTORY OF THE PASSOVER.



E have seen in the previous chapter that, since the coming of Jacob to Egypt, the children of Israel were in Egyptian bondage for a period of two hundred and fifteen years. This bondage was plainly foretold by the Lord, about five hundred years before the exodus of Israel from Egypt, to Abraham. "Know of a surety that thy seed shall be a stranger in a strange land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15: 13. "Therefore they did set over them taskmasters, to afflict them with their burdens." Ex. 1: 11. "And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigor." Ex. 1: 13. 14. They had to build treasure-cities for Pharaoh.

But not only their bondage in Egypt was foretold by the Lord, but also their deliverance. "And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15: 14. This deliverance should occur in the fourth generation from Abraham, Gen. 15: 16, allowing, in perfect harmony with the age men reached at that time, one hundred years for each generation.

"And they shall afflict them four hundred years," said the Lord to Abraham. The prophetic voice here speaks in general terms, in round numbers, as it were. The whole period was four hundred and thirty years.

Abraham himself should not endure these hardships of his people as the Lord told him: Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Gen. 15: 15. Under Pharaoh Rameses II., called also Raamses,<sup>1</sup> and whose name is mentioned in Ex. 1: 11, the

<sup>1</sup> In A. D. 1881 the mummy of Rameses II. was found. This corroborates the statement, Exodus 1: 11.

tribulations of Israel commenced. He was that king of whom we read: Now there arose up a new king over Israel, which knew<sup>2</sup> not Joseph. Ex. 1: 8. The reign of

<sup>2</sup> That Pharaoh Rameses II. should have never heard anything of Joseph is impossible, first because Rameses was undoubtedly an Egyptian by birth, secondly because all the political laws and institutions of Egypt proclaimed the name of Joseph. A man who could say to the people: "Behold, I have bought you this day and your land for Pharaoh," Gen. 47: 23, must have been known by every Egyptian. Hence the expression "knew not Joseph" evidently means: Rameses did not want to know anything of Joseph.

the Hyksos, i. e. shepherd kings, who had ruled over Egypt for a period of five hundred years, and who became Egyptians in manner and customs, and even worshiped the Egyptian gods, had come to an end to the great sorrow of the Israelites, who were themselves a shepherd people.

It was not this Pharaoh Rameses, but Pharaoh Amenophis II., before whom Moses stood saying: Let my people go. The time of deliverance was now at hand, and God had chosen and prepared His servant Moses to lead Israel out of Egypt. Moses proved his divine commission by miracles of a peculiar character. Nine times he demanded of Pharaoh to let his people go, and nine times the treacherous ruler of Egypt refused to let God's chosen people go and to listen to the voice that spoke to him so emphatically in

the terrible plagues that came upon the land. There was one more arrow left in God's quiver of wrath against Pharaoh, against man and beast and all the gods of Egypt. God had already bent His bow, and made it ready. He had prepared the instrument of death, He had ordained His arrows against the persecutors. Ps. 7: 12. 13.

But before God would hurl the instrument of death at Egypt, He made provision to save Israel from destruction. He instituted the passover. This should be the means by which God would first come to Israel before Israel could come to Him. It was the gracious means of deliverance from bondage and death and was salutary only where it met with faith and obedience. Israel had deserved punishment and death as well as the Egyptians, but for the sake of the promises which He gave to Abraham God now showed His mercy to Israel in giving them the passover.

In the month of Abib or Nisan the paschal lamb should be killed and eaten. Strange it is indeed that God in this month conferred three great blessings on the people of Israel. The first great blessing given in the month of Nisan was the passover. The second proof of God's special mercy to His people occurred under King Ahasuerus, when Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus. Esther 3: 6. God saved the Jews from this danger in the month of Nisan.

The third great favor which God bestowed on His people in the month of Nisan, was the permission by King Artaxerxes to rebuild the city and temple of Jerusalem.

The people of Israel accepted the passover, and in faith and obedience they did as the Lord commanded them. It was by faith that they were saved and escaped from the destroyer. The paschal lamb had to be selected four days before it was killed. While they thus kept the lamb in their houses they were emphatically reminded of the fact that



this should be considered a sacred lamb, a true representative of that lamb of God which should take away the sins of the whole world. In the fourth generation their deliverance should occur, hence these four days of keeping the lamb were apt to remind them of this promise, taking each day of keeping the lamb for each of these four generations.

They should eat the sweet meat of the paschal lamb together with bitter herbs, and in this way they were reminded of the bitter days of bondage and of the sweet promise of deliverance. Again they should eat but unleavened bread, by penalty of death. This reminded them of the fact that sin is like leaven. Whenever leaven is added to any substance, the very nature of the substance is changed. Sin as a leaven was added to man's original sinless nature and brought about a corruption that is equal to spiritual deadness. And as God will "cut off" from His people the corrupt, sin-stained soul that is not washed by the blood of Jesus, He taught Israel this lesson by forbidding them to eat leavened bread when observing the passover.

Another condition to be observed, was that only those who were circumcised should partake of the passover. "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." Ex. 12: 43. 44.

Furthermore the whole lamb including the head, legs, and the eatable purtenance, which were of course cleaned first, had to be eaten. Nothing should remain of it. This was significant of the fact that all who in faith and obedience would eat of this undivided lamb should consider themselves as one body, as one holy communion of believers in God's promises. Thus an unbroken, perfect body, viz., the paschal

lamb, should be typical of an unbroken communion among themselves and with God.

At last that memorable night of the fifteenth of Nisan was at hand. In haste Israel was eating the paschal lamb, shoes on their feet, loins girded and staff in hand. While they were thus preparing themselves for the long and difficult journey to the promised land, Pharaoh and all the land of Egypt heard for the tenth and last time by means of the tenth plague, viz., the killing of the first-born of man and beast, the thundering voice of God's wrath: Let my people go. No refusing answer came from Pharaoh. True, Pharaoh soon regretted his permission of Israel's departure; but this should bring him and his hosts death and perdition.

In the morning of the fifteenth of Nisan we see a people numbering nearly three million souls,<sup>3</sup> among them six

<sup>3</sup> From seventy souls that first came to Egypt, Israel increased in two hundred and fifteen years to this number. Here again we see the hand of Providence, although Aristotle mentions several cases where mothers in Egypt were delivered of four children in one birth.

hundred thousand men in the very prime of life, marching toward Succoth carrying with them the dead body of Joseph according to his own desire expressed shortly before his death. The Lord Himself conducted Israel in a pillar of a cloud by day, and in a pillar of fire by night.

When Israel had crossed the Red Sea and saw their oppressors drowned in the waters, then Moses and the children of Israel sang a song of triumph unto the Lord. Thus Israel went its way rejoicing and celebrated the passover in commemoration of its glorious deliverance from bondage. But the Egyptians undoubtedly also remembered this wonderful and to them woeful event. According to some very ancient reports, they painted their sheep and other objects

red on the very day when Israel departed, in order to recall to memory the slaying of their first-born.

While the children of Israel were journeying in the wilderness they did not regularly observe the passover. It required a great number of lambs<sup>4</sup> and many other things,

<sup>4</sup> See Josephus, pp. 410, 518, 832. Ed. Stebbing & Whiston. which naturally they could not obtain in the wilderness. They celebrated the passover only once in the wilderness, then again for the first time forty years after their exodus from Egypt. After this period they had entered into the promised land, and from now on they faithfully observed the passover every year, Heb. 10: 1, on the very day when it was instituted, viz. the fourteenth of Nisan. Only in extraordinary cases they were allowed to celebrate it at a different time. 2 Chron. 30: 2; Num. 9: 6.

Only six passover feasts are recorded in the Old Testament, not because these were the only festivals celebrated during the entire old dispensation, but on account of their special importance. We find them recorded as follows: (1) Exodus 12; (2) Lev. 9; (3) Joshua 5; (4) 2 Chron. 30; (5) 2 Chron. 35; (6) Ezra 6.

What a change had taken place during the forty years in the wilderness! Not one of the six hundred thousand men who left Egypt, not even Moses, none save Joshua and Caleb, sat down at the paschal meal observed for the first time in the promised land. A new generation under but one old leader, viz., Joshua, had come into Canaan.

In course of time changes were made as to the manner in which the passover was observed. The essence and object remained unchanged; but the mode of the passover was changed according to circumstances. God binds His people to the substance of His saving ordinances, but not to the form. It is true God fixed the time and the place of the



passover, because this was most essential with reference to the typical character of the passover.

On the same day when the paschal lamb was killed in Egypt, the lamb of God should be slain. In the city of Jerusalem, the city of God, the Jews had to celebrate the passover, because here the lamb of God, namely Christ, should die for the sins of the world, thus to bring deliverance not only to Israel, but to the whole world.

In the first centuries of their occupying the land of Canaan the Israelites usually observed the passover thus: On the fourteenth day of Nisan the paschal lamb was killed in the outer part or ante-chamber of the temple at Jerusalem. Then it was roasted without dividing it, after this each housefather with his whole family would eat it, being careful that nothing remained. If the family was not large enough to eat all of the lamb, then a number of families came together to eat it. Never less than ten, and never more than twenty persons would eat it together. If still something remained, it was burned immediately after the meal. Together with bitter herbs and unleavened bread did they eat it. During the eating they were dressed ready as for a journey. The paschal feast lasted seven days. According to some historians the spit or iron prong, used in roasting the lamb, had the form of a cross.

In later times it was observed after the following manner: During the meal four or five cups of red wine mixed with water were drunk. The housefather first pronounced the blessing over the wine and the day, then he would drink of the first cup, and after him all the partakers would drink of the wine. Hereupon the housefather washed his hands repeating a blessing. Now bitter herbs were brought in, and after having dipped them in vinegar and salt water, unleavened bread and the roasted lamb were placed on the table. Now the housefather would speak again a blessing



over the herbs and began to eat of them while the rest of the household would follow his example. Then the second cup was taken and the housefather began to explain to the oldest son of the family the meaning of the passover. In doing this he would show a piece of the unleavened bread which, according to some historians, he had placed under his pillow the night before the passover, a piece of the roasted lamb and some of the bitter herbs. Hereupon the whole family began to sing the Hallelujah Song as recorded Ps. 113-114. After this the second cup was emptied. Now the housefather would take two loaves<sup>5</sup> of bread, breaking

<sup>5</sup> These loaves were usually about four inches square and very thin. They are called Mazza.

one of them and placed the pieces on the other unbroken loaf, pronouncing a benediction. Then he would take a piece of the bread, dip it into the bitter broth, eat of it and give it to the other partakers. Then he pronounced a blessing over the paschal lamb eating a little of it, after which the whole family began to eat the passover. After the meal the housefather again would wash his hands, offer thanks for the food received, bless the third cup, drink of it and pass it to the others. Then before the fourth cup was passed the second Hallelujah Song Ps. 115-118, was rendered by all the partakers. A fifth cup was used but very seldom.

Those who did not live in Jerusalem would obtain proper rooms from the city people for the purpose of eating the passover. And if they could not all thus be accommodated then some would eat the passover in their tents before the city gates after the lamb was killed at the temple.

The history of the Jews shows that they were constantly compelled to wage war against their enemies from the exodus to the destruction of their temple at Jerusalem by Titus. But it is a strange fact indeed that they never

fought a battle on the fourteenth of Nisan, nor have they ever been attacked by their foes on this day. They were never disturbed on this day, hence they could always celebrate the passover unmolested. In this we again see the finger of God.

With the destruction of the temple<sup>a</sup> at Jerusalem by

<sup>a</sup> The destruction of the temple at Jerusalem is a most powerful proof of the fact that the old dispensation has come to an end, and that the passover as well as every other typical sacrifice of the Old Testament is fulfilled in the sacrifice on the cross. Since the destruction of their temple, the Jews annually observe a certain rite in memory of the original passover, by which they simply eat roast meat, unleavened bread, and some bitter herbs. But the real original paschal lamb they dare not eat because their national temple is lost.

the Romans the original festival of the passover came to an end, because the paschal lamb had to be killed in the antechamber of the temple according to the law of Moses. Forty years before the destruction of the temple Christ taught the Jews the true meaning and object of the paschal lamb, but they refused to give ear unto the Savior. They were and are still as obstinate as were the Egyptians at the time when Moses said: Let my people go. And like the Egyptians they fell into the hands of the destroyer, but they did not repent. Just like the Egyptians they have been smitten with severe plagues since the destruction of Jerusalem again and again, but they refused to receive correction. The passover should be an ordinance for ever. But this can only be true if we see in Christ the perfect fulfilment of everything to which the passover pointed. The real and true Israel is that chosen generation and royal priesthood that lives by faith in Christ. Jesus Christ, yesterday, to-day, and forever is the Alpha and Omega in the whole wonderful counsel of God.

Would to God that the Jews of the present day might be aware of the fact that in Christ the promised Messiah has come! Then they could again take their silent harps from the willow trees and sing a song of triumph and deliverance from the bondage of sin.

## CHAPTER V.



### CHRIST AND THE PASSOVER.



R. Con. Signs and types seem to have been the means by which God revealed and taught His wonderful plan of salvation to the Israelites. But it is somewhat difficult to understand the meaning of these signs and types; is it not, Mr. Pro.?

Pro. Not so very difficult. It depends entirely on the proper answer to the question: Who is Christ? If one would answer: He is John the Baptist, or Elias, or Jeremias, or one of the prophets, Matt. 16: 14, then he would not rightly understand these types of the old covenant, as such an answer denies Christ's divinity.

Con. What should be the proper answer?

Pro. The one that Peter gave, viz., Thou art the Christ, the Son of the living God. Matt. 16: 15.

Con. Would it be wrong to say: Christ is the son of David?

Pro. That is what the Pharisees answered when Christ asked them: What think ye of Christ? But the Lord was not satisfied with this answer.

Con. Why not?

Pro. Because they meant to say by their answer that Christ was but a mere human being, not higher in this respect than David. But Christ proved to them conclusively that David speaks of Christ as being his Lord. Matt. 22: 43. According to His human nature Christ really came from the house of David; but according to His divine nature



He existed with the Father from all eternity; hence He is higher than David.

Con. I noticed in reading the New Testament that this question is repeatedly asked. Can you tell me why?

Pro. It was and always will be the all-important question before the people. Even Herod the tetrarch heard of the wonderful works of Christ, and was perplexed. Hence he asked: Who is this, of whom I hear such things? Luke 9: 9. Indeed, all heresies and sects from the days of Christ up to our times, came into existence from ignorance and misunderstanding concerning the person and work of Christ. If the person and work of Christ is rightly and properly understood, then the whole wonderful plan of salvation is understood in its old covenant types and figures, as well as in its new covenant fulfillment.

Con. You seem to believe that there must be a Christ of the Old Testament, as well as a Christ of the New Testament.

Pro. Most assuredly do I believe that. But the Christ of both Testaments is the *One* that died on the cross.

Con. How can you prove that this Christ is also the Christ of the Old Testament?

Pro. From many Scripture passages and from the relation in which Christ stands to the passover.

Con. Please state some of these passages.

Pro. Christ Himself says: For had ye believed Moses, ye would have believed me: for he wrote of me. John 5: 46. And to the disappointed disciples at Emmaus Christ expounded all the Scriptures concerning Him from Moses to the prophets, Luke 24: 24ff., showing that He had to suffer and enter into His glory according to Moses and the prophets. And when Paul stood before King Agrippa he declared that he had said none other things than those which the prophets and Moses did say should come, viz.,

that Christ should suffer, and that He should be the first that should rise from the dead, and that He should show light unto the people, and to the Gentiles. Acts 26: 22. 23.

Con. These New Testament passages plainly claim that Moses and the prophets wrote about Christ. But would it be safe to construe every type and figure of the Old Testament as pointing directly to Christ?

Pro. Yes, sir; whenever that can be done properly and without doing violence to the Scriptures.

Con. What reasons have you for this?

Pro. 1. Because the entire Scriptures are a testimony of Christ. Rev. 19: 10. — 2. Christ Himself says that Moses and the prophets wrote about Him, as stated above. This was well understood even by the Jews, as we see from the statement of Philip to Nathanael, saying: We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. John 1: 45. — 3. Christ is the end of the law. Rom. 10: 4. — 4. Abraham's and Moses' faith in Christ are praised as worthy examples. Heb. 10: 9. 26. — 5. Christ was the rock, the Jehovah that led Israel through the desert. 1 Cor. 10. — 6. Christ often appeared in the Old Testament as the Angel of Jehovah, the Angel of the covenant. Luther says: "If you want to explain safely," viz., the Old Testament, "then take Christ before you; for He is the one to whom all and everything pertains entirely."

Con. In what passages does Moses especially refer to Christ?

Pro. Among many he chiefly speaks of Christ in the following two passages: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15. "And I will put enmity between thee and the

woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15.

Con. Why do you consider these passages as especially referring to Christ?

Pro. The first one is of special importance because God here promises to His people a prophet who should be like Moses, viz., a redeemer of his people from bondage, a teacher to whom the people should listen. The high and holy office of Moses ended with his death; but it should be conferred on a second Moses, so to speak, who should live forever.

Now you may search the Scriptures, search the history of nations, search the heavens and the earth, and you will find no one who could in any respect be considered the successor of Moses, except Christ Jesus. Indeed, the very history of Christ's life is on a parallel with that of Moses. In his infancy Moses was miraculously saved from death, and so was Christ. Moses had the power of doing miracles; so had Christ. Moses was sent to Egypt to lead Israel out of bondage; Christ was sent into this world to lead mankind out of the bondage of sin. Moses, by divine authority, instituted the passover; Christ instituted the New Testament passover, viz., the Lord's Supper. Moses was forty years in the wilderness; Christ was forty days fasting in the wilderness, etc.

Con. I can see the force of the argument, and all is plain to me. But why do you consider the second passage as especially pointing to Christ?

Pro. Because here we have a plain prophecy that the seed of the woman, namely Christ, who was conceived by the Holy Ghost and not by the will of man, should bruise the head of the serpent, viz., Satan. You may again search the heavens and the earth, and you will find this serpent-



bruiser only in Christ, accomplishing this great work on the cross.

Con. I admit, according to your explanation Christ Himself<sup>1</sup> is really the serpent-bruiser spoken of in this pas-

<sup>1</sup> According to the Vulgate, the Bible of the Catholics, not Christ, but Mary, is the serpent-bruiser. To exalt Mary above Christ the Hebrew pronoun *HU* is falsely rendered in the feminine gender, making it read: *She shall bruise thy head*, etc. But this rendering is also in opposition to 1 John 3: 8; Acts 4: 12; John 14: 6; 16: 33, etc.

sage. But let me ask you, is this passage law or gospel?

Pro. Gospel, every word of it. Luther says: "This is the first Gospel and promise of Christ given on earth, that He should conquer sin, death, and hell and save us from the power of the serpent," i. e. the devil.

Besides all this the three-fold office of Christ proves beyond a doubt that every type and figure, indeed the whole Old Testament, points to Christ and is fulfilled in Him.

Con. What do you mean by Christ's three-fold office?

Pro. His office as Prophet, High-Priest, and King.

Con. Were these offices essential to the Old Testament?

Pro. Most assuredly. Without them there would be no old dispensation. And as the Jews since the coming of Christ have no prophet, high-priest, and king after the manner of the old dispensation, it plainly proves that they are now no longer the old covenant people, and that the promised Messiah has come.

Con. But were not these offices an ordinance of God that should last forever?

Pro. Yes, sir; in substance and essence, but not in their form. The shadow passed away, but the body is in Christ. Only in Christ do we find these three offices united. He is repeatedly called Prophet, High-Priest, and King in



the New Testament. Heb. 4: 14. Matt. 17: 5. Heb. 7: 26. Matt. 21: 5.

Con. You said that the relation in which Christ stands to the passover would also show, that the old covenant types and figures are fulfilled in Him. Please explain this further to me.

Pro. Very well. Notice first the wonderful harmony of events and circumstances.

1. The passover inaugurated a new reckoning of time. This was also done at the birth of Christ.

2. The paschal lamb was killed in the spring time of the year. Christ also died at the same time of the year.

3. The paschal lamb had to be in the prime of its life. So was Christ also in the very prime of life when He died.

4. The paschal lamb had to be exposed to view four days before it was killed. So did Christ show Himself publicly in the temple and city of Jerusalem four days before He was crucified.

5. The paschal lamb had to be without a blemish, not a bone should be broken. Christ was also without spot or blemish of sin and not a bone of His body was broken on the cross.

6. The paschal lamb was killed in the afternoon between three and six o'clock. So did Christ die in the afternoon between these hours.

7. The blood of the paschal lamb was shed and stricken on the door-posts, and thus protected the people from the destroyer. Christ's blood was also shed, and is our only protection against Satan, the destroyer.

8. The paschal lamb was roasted with fire. Christ, the lamb of God, was also roasted in the fire of tribulation and agony.

9. At the passover they had to eat unleavened bread.

At the institution of the New Testament paschal feast Christ undoubtedly also used unleavened bread.

10. The passover had to be repeatedly celebrated in commemoration of the wonderful deliverance from bondage. The New Testament passover, viz., the Lord's Supper, must also be observed repeatedly in memory of Christ's death and our deliverance from spiritual bondage.

11. God connected a special promise of grace and mercy with the faithful observance of the passover. Christ also promises remission of sin to the believing partaker of the Lord's Supper.

12. The passover should be an ordinance forever, i. e., to the end of time. Christ's institution of the New Testament paschal feast shall also be observed till He comes again to judge the quick and the dead.

Con. Indeed this harmony of circumstances connected with the passover and the Lord's Supper is simply remarkable. But as the saying is: Strange things will happen; therefore we should not put too much stress on these things. The deciding word must always be: Thus saith the Lord. If Christ stands only in circumstantial relation to the passover then I do not see how Christ can be considered the perfect antitype and fulfillment of the typical passover.

Pro. To see God's finger in this harmony of circumstances is not so very difficult for a Bible student. However in matters of faith and doctrine we, indeed, must always ask: Where is it written? And the answer must always be: Thus saith the Lord. Circumstances alone, it is true, do not sufficiently show us the real and true relation between Christ and the passover, but they do certainly point us to the deeper meaning, to the inner value of the passover. They point us to the fact that the old covenant passover was more than a mere type of Christ.

Con. That is where I must differ with you. The pass-over only foreshadowed Christ, nothing more. Be careful not to consider the shadow the substance or the body.

Pro. There can be no shadow without the substance. Again, the source is not the stream, it is true; but there can be no stream without a source.

Con. But the source may be hidden and its waters turbid; hence we drink the clear water of the stream.

Pro. But that does not alter the fact that the source is the beginning of the clear stream, and that it stands in essential relationship to the stream. Cut off the source, and you will have no stream.

Con. Well, what do you mean to say by that?

Pro. Nothing more and nothing less than this: Christ is the source of the old covenant passover.

Con. I expected you to say that Christ is the stream of the passover.

Pro. I claim that also, because Christ is both promise and fulfillment.

Con. Christ is the source and also the stream of a typical ordinance? How can a shadow be also the body? How can a type be its own fulfillment?

Pro. To understand this properly I must call your attention to the fact that every type and shadow of the Old Testament as well as of the New Testament has a deep inner-value and meaning. This inner value is a real substance, but invisible. The type of this invisible substance is a means by and through which this inner value, the invisible essence, is presented in visible form. Hence a type is the visible, formal presentation of the invisible substance or essence, just as the visible letter of God's Word is the incorporation, so to speak, of the invisible power and Spirit of God. To speak of a type or shadow that typifies or foreshadows itself,

independently of any inner value or essence, is an open contradiction and against all logical thinking.

Con. I confess that I did not look at this the way you explain this point. But please tell me what was or is the inner value or the substance of the passover?

Pro. The essence or substance typified in the passover is Christ Himself.

Con. What Scripture passages prove this?

Pro. John 1: 1-3 we are told: "In the beginning was the Word,<sup>2</sup> and the Word was with God, and the Word

<sup>2</sup> "The Evangelist speaks of *the* Word which, when the first creatures were called into being, was already in existence, hence is eternal; which, moreover, from eternity was in the closest and most intimate communion with God, nay, in its very essence and nature was Himself God. Consequently this Word is a person of the Godhead, and that person who is the personal revelation of God, the personal divine Word, the second person, God the Son. \* \* \* John could point back to his former testimony that Christ, whose forerunner he was, already before him, in the promises and prophecies of the Old Testament, had begun His saving activity, since He was not a mere man, but also true and eternal God."—Stellhorn in his N. T. Brief Com., pp. 270, 271.

was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." From this we plainly see that even the passover was not made or instituted without Christ. The Israelites were saved from the destroyer not by the mere killing and eating of the paschal lamb, but by believing the Word of God commanding them to do these things. They apprehended the Word of God by faith, but this Word was Christ Himself. God has no pleasure in burnt-offerings and shedding of the blood of bulls and goats, Heb. 10, but He had pleasure in the faith that apprehended Christ in these offerings.



Con. I know from the New Testament that Christ can only be apprehended by faith, and not by the mere act of killing and shedding the blood of beasts; otherwise man would be justified before God by works. But if you say that Christ, as the Word, was the substance of the passover, then it seems to me you are considering the passover a sacrament or a means of grace.

Pro. It was indeed a sacrament, a means of grace, just as well as circumcision. And it is evident that the character of the means of grace in the old covenant must essentially be the same as that of the New Testament means of grace. Christ must be all in all.

Con. Why do you claim that the passover was a sacrament, a means of grace?

Pro. Because it is also called a sin-offering.

Con. What was the object of these sin-offerings?

Pro. To make, in a typical way, atonement for the people and to reconcile God. This was done by shedding and sprinkling the blood of the offered animals on the altar of the temple. Now as God declared that He was not pleased with the blood of bulls and goats, and yet was reconciled through these offerings, through the sprinkled blood, please tell me what then was it that appeased His wrath?

Con. I see the only proper answer is: Christ apprehended by faith.

Pro. Indeed that is the only Scriptural answer. On account of the objective atoning power invisibly connected with the visible rite, God was reconciled to the believer. But this objective power was the Word, and the Word is Christ. This shows us plainly the relation which Christ holds to the passover.

Con. But does the passover not cease to be a type if we look at it in this way?

Pro. Not at all. The typical character remained as long as the passover was observed. But as soon as the Word, the invisible substance of the types and shadows, i. e., of all the old covenant ordinances, was made flesh and dwelt among us, John 1: 14, then the types, shadows, and figures came to an end. For this reason the visible Christ, in whom we have the perfect fulfillment of Moses and the prophets, did not say when He instituted the New Testament passover: Take and eat, this *signifies* my body, but: Take and eat, this *is* my body.

Con. The emphatic little word *is* seems to state the reason why the atonement and sin-offerings shall no longer be observed.

Pro. Indeed. And Paul says, referring to Christ's body being offered on the cross: "For by one offering He hath perfected for ever them that are sanctified." Heb. 10: 14. And in verse 10 he says, that "we are sanctified through the offering of the body of Jesus Christ once for all."

Christ is the way, the truth, and the life, and no man cometh unto the Father, but by Him. John 14: 6. In the old covenant as well as in the New Testament there is but one way to the Father, and that is through Christ. In the Old Testament this way to the Father led through types and shadows of Christ; but in the New Testament we come direct to Christ, who says: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11: 28.

Con. From all this it is now clear to me that all types and figures and signs of the Old Testament point directly to Christ, and that He, as the Word of God, is most intimately connected with these types; that these old covenant ordinances derived their reconciling and atoning power from Christ, and that faith and obedience insured these blessings to the individual. But in the fulness of time Christ laid aside all types, signs, and figures and appeared bodily among

men, and for this reason the New Testament ordinances of grace and salvation have their true designation in the word *is*, instead of in the word *signify*.

Pro. That is indeed the lesson we learn from the relation in which Christ stands to the passover. Christ says Himself: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39. If the Scriptures testify of Christ, then we must find this testimony in Moses and the prophets, as these were the Scriptures to which Christ referred, because the New Testament was not written when He spoke these words. And if we really and prayerfully desire to find Him in all these Scriptures, then our earnest searching will not be in vain.

## CHAPTER VI.



### INSTITUTION AND CHARACTER OF THE LORD'S SUPPER.

And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is my body. And He took a cup,<sup>1</sup> and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new covenant,<sup>2</sup> which is shed for many unto remission of sins. Matthew 26: 26-28.

And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is my body which is given for you:<sup>3</sup> this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant<sup>4</sup> in my blood, even that which is poured out for you.<sup>5</sup> Luke 22: 19. 20.

<sup>1</sup>"Some ancient authorities read *the cup*."

<sup>2</sup>Many authorities read: *new covenant*, i. e. Testament.

<sup>3</sup>Some authorities omit: *which is given for you*.

<sup>4</sup>Or Testament.

<sup>5</sup>Some MSS. omit: *which is poured out for you*.

And as they were eating, He took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when He had given thanks, He gave to them; and they all drank of it. And He said unto them, This is my blood of the covenant,<sup>1</sup> which is shed for many. Mark 14: 22-24.

I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, This is my body, which is for you;<sup>2</sup> this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant<sup>3</sup> in my blood: this do, as oft as ye drink it, in remembrance of me. 1 Corinthians 11: 23-25.

<sup>1</sup>Or Testament. Some authorities here also have the word *new* before Testament.

<sup>2</sup>Many MSS. read: *is broken for you*.

<sup>3</sup>Or Testament.





THESE are the words of institution of the Lord's Supper which, together with the foot notes, are given according to the Revised Version. We notice first that there is a slight difference between these statements of the four inspired writers, which however is quite natural if we consider the fact that the divine inspiration did not reduce the writers to mere machines or mere mechanical performers. But this difference does not in the least pertain to things essential in the Lord's Supper.

A careful analysis of these institutional words presents to us the following:

1. All four writers state in one accord and in just so many words *Τοῦτό ἐστιν τὸ σῶμά μου*, that is: **THIS IS MY BODY.**

2. Matthew and Mark state *Τοῦτό ἐστιν τὸ αἷμά μου*, that is: **THIS IS MY BLOOD.**

Matthew and Mark say: This is my blood of the covenant.

Paul and Luke say: This cup is the new covenant in my blood.

3. Matthew says: Shed for many unto remission of sin, while Mark says: Shed for many, and Luke says: Which is poured out for you.

4. All four writers say: And brake it.

5. Luke says: Which is given for you, while Paul says: Which is for you.

6. Luke and Paul say: This do in remembrance of me.

7. Matthew says: Drink ye all of it, and Mark states: And they all drank of it.

Paul finally states, that all this occurred in the night in which Christ was betrayed.

Instead of claiming a discrepancy between these four inspired writers, we find a perfect harmony in their state-

ments. Indeed, every word given by the four writers throws a flood of light on the institution, essence and character of the Lord's Supper; and for this reason we will endeavor to explain them in the order as numbered above.

### I. THIS IS MY BODY.

Jesus took bread, blessed and brake it, distributed the same among His disciples saying: This is my body. Nothing was more natural for Christ than to use real bread, made of flour and water, in the institution of the Lord's Supper. Bread is the most pure and nourishing food, and is therefore called the strength of man's heart, Ps. 104: 15, and the staff of life. If we say in the Lord's Prayer: Give us this day our daily bread, we are really asking for everything that belongs to the support and wants of the body, as Luther says.

But Christ did not say: Take and eat, this is my bread, but, "This is my body." These words at once point us to the peculiar relation between Christ's body and the bread which He had blessed. In order to clearly present this peculiar relation, we will not spend any time on Carlstadt's *τοῦτο*,<sup>1</sup> nor on Zwingli's *ἐστιν*,<sup>2</sup> nor on Oekolampad's *σῶμα*,<sup>3</sup> nor on Calvin's spiritual eating of Christ's spiritual

<sup>1</sup> Which means: *that*, Carlstadt claiming that Christ had pointed to His body when He gave the bread.

<sup>2</sup> Claiming that the verb *is* means "to signify."

<sup>3</sup> Claiming that *body* means "sign of the body."

body in heaven, as all the arguments produced by them are, in our estimation, but a *petitio principii*, i. e., begging the question.

We call attention to the fact, that no one who carefully and impartially reads Paul's epistles will for a moment entertain the thought that in the Lord's Supper we have an institution *entirely* new, without any precedent whatever. We

have, according to the New Testament, in the Lord's Supper a perfect fulfillment of types, figures, and shadows, and not a new institution of types, symbols, and figures. If Christ intended to institute new types and symbols of His death and of remission of sin, then He did not give us anything better in the Lord's Supper than what already existed in the typical passover. But if the New Testament paschal feast, viz., the Lord's Supper, is a perfect fulfillment of the old covenant passover, then it is evident that there is a causal relation between the old and the new covenant paschal feast. The relation between cause and effect, between the shadow and the body, between the type and the antitype, between the sacrifices yearly to be repeated and the sacrifice that was made once for all time, between the promise and fulfillment, etc., must be carefully considered in order to clearly understand the essence, character, and importance of the Lord's Supper. In the institution of the Lord's Supper Christ, according to Heb. 10: 9, "taketh away the first," viz., the old covenant together with all its types, figures and shadows, "that He may establish the second," viz., the new covenant without types, figures, and symbols.

In view of this fact we must take the words, "This is my body," in their real, literal, and true sense; otherwise we have again but types and shadows, and no fulfillment of types and shadows.

From the relation between the two natures in Christ, the human and the divine, we may also infer in a certain sense the relation between His body and the bread. No true believer in Christ will doubt for a moment that He who said, "This is my body," was that one person in whom God and man were intimately united. But this is not a union of natures by virtue of which the one nature is mixed up with and lost in the other, nor is the one nature entirely absorbed by the other. Each nature in Christ remains the



same in essence, and yet there is but one person, but one body. We refer the reader to what has been said on this point in the first chapter. Of the visible person, of the man Jesus, Paul says: In Him dwelleth all the fulness of the Godhead bodily. Col. 2: 9. From this we learn that the Godhead dwells *in* the man Jesus, without changing the essence of the human nature, or that of the Godhead. And we can, by virtue of this indwelling of the Godhead in the man Jesus, truly say of Christ, that He is real and true God, and real and true man.

Now if Christ says of the blessed bread: "This is my body," He establishes by virtue of His omnipotent word a relation similar to that which existed in Him between the human and the divine natures. As the Godhead dwelt *in* Him, likewise does His body dwell *in* the bread. And as the indwelling of the Godhead in the person of Christ was no local inclusion or confinement of the almighty God the Father, neither is the body of Christ by being *in* and with the bread locally confined. He still sits at the right hand of God the Father in heaven; and is still everywhere in the midst of two or three gathered together in His name, in spite of being *in* and *with* the bread. And as the two natures of Christ are not mixed up nor absorbed one by the other, so also is the bread not mixed with the body of Christ, nor absorbed by the same. The bread remains bread, and Christ's body always remains His body in the Lord's Supper, but there is such an intimate sacramental union between the bread and the body, that the bread becomes the vehicle or the hand which confers upon the partaker the real and true body of Christ. Hence Christ could truly call the bread His body.

This relation between the body and the bread is similar also to that which exists between the spirit of God's Word



and the written letter of the same, as we have already pointed out in a previous chapter.

The words of institution are, indeed, plain and are easily understood by him who takes his reason captive under the obedience to Christ. To hold that the verb *is* in the instituting words of the Lord's Supper has the meaning of *signifies*, is doing violence not only to the Word of God, but also to all rules of logic and grammar. Hence Luther could with all boldness demand of His opponents, to quote one single sentence from any language on earth where the verb *is* is identical with *signifies*. A figure of any given sentence may be found in the predicate or in the subject of the sentence, but never in the copula *is*. Why should not these rules be observed also in explaining the sentence "This is my body"?

Christ, being the eternal Wisdom, certainly knew how to speak plainly. He was well aware of what He was doing. But in spite of this fact, some modern writers are not ashamed of saying, that in view of the circumstances, viz., that His enemies sought to kill Him, He was perplexed and excited, hence in His troubled state of mind He used words without meditating their proper meaning. This blasphemy is condemned by the fact, that Christ clearly predicted His suffering and death, and consoled His sorrowing disciples over His departure.

Christ promises us His body as well as the forgiveness of sins in the Lord's Supper, and we should never doubt His promise. Who will dare to say, that Christ can not give us His true body and blood? And where is it written in the Scriptures that these important words of Christ, viz., "This is my body," *must* be understood figuratively?

From all this we see that the peculiar relation between the bread and Christ's body is such as to unite both in a sacramental manner by virtue of Christ's omnipotent Word,

without each losing its true nature and essence. Article X of the Augsburg Confession says: "Of the Supper of the Lord they teach that the body and blood of Christ are truly present, and are communicated to those that eat in the Lord's Supper."

The bread is the communion of the body of Christ according to Paul, 1 Cor. 10: 16. To the question: How can Christ give us His body in the Lord's Supper? we have no answer. We leave that to Christ.

## II. THIS IS MY BLOOD.

All four inspired writers state that the cup, meaning of course the wine that it contained, is Christ's blood, the blood of the new covenant. This cup which Christ had in His hands, and over which He had given thanks, is called "the new covenant in my blood." It is plainly seen that the meaning of these words is: This is the blood in and through which a new covenant, a new communion with God is established. It is called a new covenant in the sense of being a fulfillment of the old covenant. There is no figurative expression, no typical language used here; hence these words must also be taken in their proper sense.

All four writers say that Christ gave thanks and blessed the bread, and Matthew and Mark state that Christ also blessed the cup. This is expressed by *εὐχαριστήσας*, that is: having given thanks. From this Greek word comes our English *eucharist*, which in course of time became a common name for the Lord's Supper.

The words "new covenant in my blood" point us back to the Old Testament. Jer. 31: 31 we read, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." This promised day had come and with it the promised new covenant. The old covenant was also a covenant of blood

according to Ex. 24: 8, viz., "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you," etc. And Paul tells us: "Wherefore even the first covenant hath not been dedicated without blood." Heb. 9: 18. Without shedding of blood there is no remission of sin neither in the old nor in the new covenant. In the third chapter we have already stated why an innocent lamb was offered, and that the life of the innocent animal is in the blood.

The new covenant, like the old, had to be dedicated in or with blood according to Paul. The difference however is, that the old covenant was dedicated in the real blood of innocent lambs and goats, but the new covenant had to be dedicated in the real blood of the true lamb of God, viz., Christ Jesus. From this we see that it was proper and necessary for Christ to say: *Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἔμῳ αἵματι*, that is: This cup is the new covenant or testament in<sup>4</sup> my blood.

<sup>4</sup> The preposition *in* is of importance in this connection, as it admits of no figure or symbol neither with reference to the contents of the cup, nor with reference to the expression "new covenant."

That the old covenant was one of grace, obtained by the sacrificing of the typical paschal lamb, is evident also from the Hebrew word PESACH which, according to the best linguistic research, means "(gracious or merciful) passing by or over, forbearing, granting deliverance by sparing or favor."<sup>\*</sup> Accordingly the element of grace can not be

<sup>\*</sup> See Lindner's *The Lord's Supper*, p. 26. Ed. A. D. 1831. separated from the old covenant paschal feast. But if the blood of the sacrificial lamb was a means of divine favor and grace, then faith was the necessary requisite in the Old Testament offerings, as grace and divine favor can only be apprehended by faith. Without faith God can not be



pleased. Grace and Faith, let it be well understood, are the all-important terms in God's wonderful plan of salvation under the old covenant as well as in the new dispensation.

Now all this is comprehended in the words, "This cup is the new covenant in my blood." They tell us that the new covenant is one of blood just like the old one was, and that the grace and heavenly blessings obtained by the shedding of the typical blood in faith, is now obtained and given in and with the real blood of the true and real lamb of God to the partaker of the Lord's Supper.

The relation between the wine and the blood of Christ is the same as that between the bread and the body of Christ; hence we refer the reader to what has been said concerning the expression, "This is my body."

Moses sprinkled the blood of the covenant on the people; but Christ, the second Moses and only true High-Priest, gives us His true atoning blood to drink in order that our hearts may be cleansed from sin, and to enjoy a blessed communion with Him. Christ's blood is drink indeed, and he who in faith drinks His blood dwells in Christ, and Christ in him. John 6: 55. 56. The blood of Jesus speaketh better things than that of Abel. Heb. 12: 24. The blood of Jesus Christ cleanseth us from all sin, 1 John 1: 7, and therefore we are justified by His blood, Rom. 5: 9. The cup of blessing which we bless, is it not the communion of the blood of Christ? 1 Cor. 10: 16. To this the voice of faith answers: Yea and Amen!

### III. SHED FOR MANY UNTO REMISSION OF SIN.

Matthew, Mark and Luke state in one accord that Christ's blood was shed for many for the remission of sin. And when Paul says, "This cup is the new covenant in my blood," he perfectly agrees with the other three writers in the above statement, with the additional fact, that he points



out how the old covenant of blood was fulfilled by the shedding and giving of Christ's blood in the cup of the new covenant. It is simply wonderful how Paul in these few words, which of course he received from the Lord, gives the history and relation of the whole old covenant to the new covenant. Mere human power of thought and speech could never have conceived and uttered these words.

Sin, that terrible curse and poison, originated in the devil, who, by inducing man to transgress the law of his Creator, transferred it to man, hence man is now before God as an unclean thing, and all his righteousnesses are as filthy rags. Isa. 64: 6. All are dead in trespasses and sin, Eph. 2: 1; therefore by nature we are all the children of God's wrath. God was under no obligation to save man, but He "hath had mercy upon us and hath given His only Son to die for our sins, and doth for His sake graciously pardon us." But before God can be merciful to us, the blood of His beloved Son had to be shed for our sins. This blood in and through which we have our redemption, is poured out, is shed for us and given us in the Lord's Supper for the remission of sins. Luther beautifully points out the great benefit of eating and drinking Christ's body and blood, saying, "That is shown us by these words, 'Given and shed for you for the remission of sins'; namely, that in the Sacrament forgiveness of sin, life and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation."

Not our blood shall be shed, because Christ's blood was poured out for us and in our stead. Christ's blood is the reconciliation before God, and unless His atoning blood is applied to us we can not be reconciled to God. By receiving Christ's blood we receive His life together with all its blessings.

The blood of Christ is, indeed, poured out and shed for the sins of the whole world, for all men, who are many. And yet the words, "shed for many" seem to indicate, that not all are cleansed by this blood. Alas! it is only too true that not all are saved by this blood. Why? Because so many despise the blood of Christ. Only those who have a deep conviction of their sinfulness, and with a penitent and believing heart apprehend the blood of Christ, can be assured of the remission of their sins. The atoning efficacy, the beneficial result to men, is limited by man's hardheartedness and unbelief.

#### IV. AND BRAKE IT.

Although all four writers state that Christ took the blessed bread and brake it, we should not believe that this breaking of bread is essential in the Lord's Supper for various reasons. At best it could only be considered a typical act. But we again ask, Why should anything be considered typical, inasmuch as the Lord's Supper is the fulfilment of all types? Any typical act leads the mind away from the essence of this sacred institution. Neither the Old Testament paschal lamb was broken, nor was Christ's body broken on the cross. If all circumstantial acts must be observed, then we must celebrate the Lord's Supper precisely at the same hour and place when and where Christ instituted the same. If all minute circumstances connected with the institution of the Lord's Supper must be observed, then we can never celebrate it. The words, "This do in remembrance of me" do not at all refer to the breaking of the bread, but to the eating and drinking of Christ's body and blood. What then do these words tell us? Nothing but that Christ divided the loaf of bread by breaking it, so that He might distribute it among the disciples. Breaking the bread simply means dividing the bread for the sake of distribution.

## V. WHICH IS GIVEN FOR YOU.

Paul agrees with Luke in this statement, only that he says the same in less words. These words remind us again, that the body as well as the blood of Christ are given *for* us as well as *to* us. The body was given as a sacrifice for us on the cross. As the paschal lamb was given as a sacrifice instead of the life of the people, so was also Christ delivered unto death in our stead. "Given for you" reminds us of the fact, that Christ was given us as a sacrifice once for all and for all time according to Paul. Heb. 9: 12 and 28.

Notice also that the body of Christ *is* given once for all time. There is no figurative language used here, hence it is violating the Scriptures to hold that these words mean, Christ's body *shall* repeatedly be given as a sacrifice for the sins of the people. But this is just what the Church of Rome is claiming and doing. They refer to Heb. 13: 15 where Paul says, "Through him then let us offer up a sacrifice of praise to God continually," etc. But Paul here does not at all speak of Christ's sacrifice on the cross, but of the "fruit of lips" making confession to His name. The sacrifices of which he speaks are: "to do good and to communicate." These shall be used continually. If Christ's body has to be repeatedly given as a sacrifice for our sins, then He did not "take away" the old covenant together with its typical paschal lamb, and we still have but a shadow instead of the body. But the words, "Which is given for you" tell us, that our redemption is complete. "The words *for you*," says Luther, "require truly believing hearts."

## VI. THIS DO IN REMEMBRANCE OF ME.

Those who deny the real objective presence of Christ in the Lord's Supper also misconstrue these words of Paul. They put the accent on the word *remembrance* instead of on



the words *of me*. They do this for the sake of reducing the whole Lord's Supper to a mere memorial rite. But if the sole object of Christ was to establish a new institution of a mere memorial character, then He again really did not give us anything better than what already existed in the Old Testament passover, as that was a memorial feast of God's gracious deliverance. Nor do the words of Paul 1 Cor. 11: 26, viz., "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," characterize the Lord's Supper as a mere memorial rite, as these words plainly tell us that, although Christ died on the cross, He still lives and that He will come again to judge the quick and the dead. This fact, according to Paul, is publicly shown or declared as often as we celebrate the Lord's Supper.

The words "this do" are a command of the Lord, and they refer to what was done by the disciples, viz., the eating and drinking of Christ's body and blood. And while we are doing the same, we shall faithfully and prayerfully remember that the body and blood of the Lord were given and shed for us for the remission of sins.

From the commanding words "This do" we learn that it is not optional to observe the Lord's Supper, but clearly enjoined to do as Christ and the disciples did. Hence a Church without the Lord's Supper is not the true Church of Christ.

The question arises, How often shall we do this? The paschal feast was observed yearly; and although Christ, the real paschal lamb, was sacrificed once for all time, yet He commands us to repeatedly observe the partaking of His body and blood not as a new sacrifice at each celebration, but for the sake of communion with Him and for the remission of sins. But this communion with Christ and the forgiveness of sins we need very often.



The early Christians observed the Lord's Supper every Sunday, and some even every day. Although Christ did not say how often we shall observe the Lord's Supper, we should nevertheless often do this. Baptism, like circumcision, is sufficient once for all time; but the Lord's Supper, like the yearly paschal lamb, shall be observed till He comes again. Then all the Means of Grace shall cease, because Christ will then be all in all. It is usurping divine authority to dictate how often the Lord's Supper shall be received. But this has actually been done by Pope Leo the Great, commanding to partake of the sacrament seven times a year, and by Pope Alexander III, commanding to partake of it once a year. Who of the two popes is infallible? However our liberty in this respect must not result in despising the Lord's Supper.

#### VII. DRINK YE ALL OF IT.

Christ did not institute the Lord's Supper under one kind only, but under both kinds, viz., bread and wine. And as His plain command, "This do in remembrance of me," refers to the drinking of the cup as well as to the eating of the body, no human authority has a right to change and mutilate this sacred institution. It is remarkable that Christ used the word *all* in distributing the wine, as though He would raise the finger of warning at the very institution of this sacrament. But in spite of all this Rome has withdrawn the cup from the people in open violation of the plain words of institution. Mark clearly says: And they all drank of it.

Rome admits that all the disciples drank of the cup, because they were the special representatives of Christ and no lay members of the Church. But Paul knew of no such distinction between officers and lay members, as he says, "Whosoever shall eat this bread, and drink this cup," etc.,

1 Cor. 11: 27. Again in the following verse he says: "But let a man examine himself," etc. This plainly shows that Paul makes no discrimination as to the persons. "Whosoever", and "a man", are certainly terms that include men and women, lay as well as official members of the Church.

But Rome claims to prove its practice by history and tradition. How groundless this claim is will be seen when we give the history of the Lord's Supper. "They all drank of it" we are told, consequently Judas the betrayer also drank of it, not for the remission of his sins, but to his damnation. He was eating and drinking unworthily. He received the true body and blood of Christ as well as the other disciples; but he did not have the faith necessary for the salutary use of the sacraments.

The question has been asked, whether or not Christ Himself partook of this sacrament? Some of the ancient Church fathers held that Christ did partake of it, just like the disciples. But this is evidently against the plain words of institution. Christ took the bread and wine and gave them to the disciples, we are told, and not that He did eat and drink with them. The words of Christ, "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom," Matt. 26: 29, indeed plainly say that He did drink, but not of the cup of the new covenant. He was eating with His disciples the old covenant passover first before He instituted the Lord Supper; therefore Christ's drinking spoken of in this passage refers to the partaking of the paschal feast.

Paul finally states that in the night in which Judas Iscariot betrayed the Savior, all this, stated by the four inspired writers, occurred. This leads us to the next chapter, in which we will speak of the time and place of the institution of the Lord's Supper.

## CHAPTER VII.



### TIME AND PLACE OF THE INSTITUTION OF THE LORD'S SUPPER.



R. Con. Do you believe, Mr. Pro, that it is of any importance to know precisely the time and place of the institution of the Lord's Supper?

Pro. Yes, sir; I believe this not because time and place have anything to do with the essence of the Lord's Supper, but for historical reasons.

Con. And why this?

Pro. If we see that time, place and circumstances of the institution of the New Testament paschal feast are in perfect harmony with the historical facts of the old covenant passover, we have an additional proof of the fact, that Christ really is the promised Messiah.

Con. That's very true. But have we any means of ascertaining this harmony of historical facts?

Pro. Indeed, we have. First of all we have the clear Scriptural data of the institution, then the testimony of the Jewish historian Josephus, and finally the alleged report of Pontius Pilate to the Roman emperor Tiberius.

Con. What does Josephus say about Christ?

Pro. He says: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men



among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and a thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.”

<sup>1</sup> See Josephus’ Works, ed. Whiston & Stebbing, p. 535.

Con. This is indeed a remarkable testimony about Christ from Josephus who, I understand, was no friend of the Christians. Does he also state the time when the pass-over was observed?

Pro. Yes, sir. He always mentions the fourteenth day of the month Nisan as the day of the passover. He even states the hours between which the paschal lamb had to be killed, viz., from the ninth till the eleventh hours<sup>2</sup>

<sup>2</sup> Ibid, p. 778.

which is according to our time about from three to five o’clock. And this is in perfect harmony with the Scriptures.

Con. When Josephus says, that Christ rose again from the dead the *third day*, does he mean the third day after the fourteenth of Nisan?

Pro. Certainly. If he did not mean to say this, then he would not have referred to what the divine prophets had foretold in this respect.

Con. You mentioned also the report of Pontius Pilate to the emperor Tiberius. What do we learn from this report?

Pro. Pilate says in his report, “It was likewise towards the *ides of March* I, the continued governor of a rebellious province, was leaning against a column of my basilica contemplating through the dreary gloom these fiends of torture dragging to execution the innocent Nazarene. . . . I was left alone, and my breaking heart admonished me that what



was passing at the moment appertained rather to the history of the gods than that of man. A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as had never been heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and settling over the city, covered it as with a vail." And further on Pilate continues: "A few days after, the sepulchre was found empty. His disciples published all over the country that Jesus had risen from the dead, as he had foretold. A last duty remained for me to perform, and that was to communicate to Cæsar (viz., Tiberius) these deplorable events."<sup>3</sup>

<sup>3</sup> See this report as given by W. O. Clough in his "Jesus Before Pilate," pp. 429-431. This report has been quoted by Justin and Tertullian extensively in defense of Christ's death and resurrection, even before the Roman Senate.

Con. This remarkable testimony of Christ by the man who, upon the suggestion of the Jewish leaders, as Josephus tells us, condemned Christ to the cross, is indeed of great importance. But tell me, what does he mean by ides of March?

Pro. The term ides refers to the full moon of the month, which, according to the ancient Roman calendar, always occurred on the fifteenth day of the months, March, May, July and October, and on the thirteenth day of the other months of the year.<sup>4</sup> Hence Pilate tells us plainly

<sup>4</sup> See Webster's Dictionary.

that Christ died towards the fifteenth day of March, which may be the fifteenth of Nisan.

Con. Is this in harmony with the statement of the three Evangelists, the so-called Synoptists, and Paul?

Pro. Indeed, it is. If Christ, according to Josephus, rose again the third day after His death, and if He, according to Pilate's report, died on the fifteenth of Nisan, then it

is evident that Christ instituted the Lord's Supper on the fourteenth of Nisan, as He did this shortly before His death according to the Synoptists.

Con. I was told that St. John's report of the institution of the Lord's Supper openly contradicts the report of the other three Evangelists as well as that of Paul. I would like to know whether this is true or not?

Pro. It is not true. John, in the thirteenth chapter, speaks of a certain supper or meal that Christ was eating with the disciples before the passover. He does not at all record the institution of the Lord's Supper. Indeed, John has been abused a great deal by those who always find fault with the New Testament.

Con. But John certainly refers to the Lord's Supper in the sixth chapter, where he speaks of the eating of Christ's flesh and drinking of His blood. Does he not?

Pro. The eating of the flesh and drinking of the blood of Christ, recorded in this chapter, is not identical with the partaking of the body and blood of Christ in the Lord's Supper. This is clearly seen from the fact, that Christ here speaks of His own person as that bread of life, that came from heaven like the old covenant manna, and without which no one can be saved. John's record of a supper before the feast of the passover must be explained in the light of the so-called Synoptists, then all will be clear.<sup>5</sup>

<sup>5</sup> Some of the ancient church fathers, for instance Cyprian and Augustine, considered John 6 as referring directly to the Lord's Supper. Luther, however, never claimed this.

Con. On what day did Christ eat the passover with His disciples?

Pro. Luke tells us, "Then came the day of unleavened bread, when the passover must be killed," chapter 22: 7. With this Mark agrees perfectly. Matthew states the first day of the feast of the unleavened bread. This was

Thursday, the fourteenth of Nisan. According to the reckoning of the Jews the day ended at about six o'clock in the evening, when the sun would sink beneath the horizon. Then the next day, Friday, commenced and lasted till the following evening. This plainly shows that Christ did celebrate the passover on the very day appointed for this purpose, and that He died, strictly speaking, on the first day of the unleavened bread.

Con. Do you mean to say then, that in the night of the fourteenth of Nisan Christ instituted the Lord's Supper, that Judas betrayed Him, that He was prosecuted before Pilate and condemned to the cross?

Pro. Yes, sir; and at the ninth hour on the fifteenth of Nisan, which is according to our time about three o'clock in the afternoon, He bowed His head and died.

Con. Please, tell me, did Christ, according to the custom of the Jews, also use four cups in eating the passover?

Pro. There is no reason to doubt this. Two cups had been drunk in connection with the eating of the regular paschal lamb. Then Christ, before another cup was drunk, took bread, blessed and gave it His disciples and said, Take and eat, this is my body. Immediately after this He took the cup, which was the third cup of the regular paschal feast and was called the cup of thanksgiving, blessed it and gave it to the disciples, saying, Take and drink ye all of it, this cup is the new testament in my blood. From all this we learn that the time of the institution of the Lord's Supper is in perfect harmony with the historical fact of the Old Testament concerning the passover.

Con. I notice in reading the New Testament that Christ sent two of His disciples to Jerusalem to prepare the passover. Can you tell me where Christ was when He sent these disciples into the city?



Pro. He was at a place called Bethany, not very far from Jerusalem. He stopped at the home of Simon the leper, whom Christ some time before had cleansed of leprosy.

Con. Were all His disciples with Him?

Pro. Yes, sir. And here it was where Judas insulted the Savior.

Con. In what way?

Pro. Mary and Martha together with their brother Lazarus were also present. Mary anointed Christ with costly ointment worth about forty-five dollars. Judas said that this was a useless waste of money, in which the other disciples agreed with him. Christ reproved Judas earnestly, whereupon Judas concluded to carry out the diabolical plan to betray the Savior. For this awful deed Judas received about eighteen dollars from the enemies of Christ.

Con. You said in a previous chapter that the inhabitants of Jerusalem kept rooms in readiness for strangers to celebrate the passover in them. Christ certainly engaged such a room before He sent the two disciples to prepare the passover.

Pro. How do you know that?

Con. I do not know this for sure, but I have read this statement in some book.

Pro. You must not take anything for granted if it can not be plainly proved from the Scriptures. In telling the two disciples that they would meet some one carrying a pitcher of water, and that in this man's house they would obtain the guest-chamber, Christ showed His prescience.

Con. Where did these two disciples get the paschal lamb?

Pro. They evidently bought it in Jerusalem and then took it to the temple, where it had to be killed between the two evenings, viz., from three to six o'clock, and from



six till complete darkness, according to law. Then they roasted it and prepared everything. When Christ came in the evening to the city with the rest of His disciples, He found everything prepared in the guest-chamber. He was very anxious to eat this His last passover on earth with the disciples.

Con. There was certainly no altar there, but a table. And it is therefore wrong to celebrate the Lord's Supper on and before an altar. The old covenant sacrifices demanded an altar, but now there should be no altar, but only a table, because we do not sacrifice Christ anew.

Pro. There was of course no altar in that guest-chamber. But it is not essential whether you call it a table or an altar before which we celebrate the Lord's Supper. Of course it is quite different with the church of Rome. They must have an altar in the sense of the old covenant, as they believe when they celebrate their mass that Christ is offered anew.

Con. Was not this celebration of the passover in that guest-chamber at Jerusalem a love-feast? In ancient times they called these feasts *agapae*, I was told, which means but love-feasts.

Pro. The ancient Christians connected a kind of love-feast with the Lord's Supper, making special contributions for the poor. But they never considered the Lord's Supper as being nothing but a love-feast.

Con. Can this house and the upper room or guest-chamber still be located in Jerusalem?

Pro. No. There is no trace of the exact locality, and we can only guess at the owner's name. Neither is this essential. The Lord's Supper can be celebrated anywhere with or without a table or altar, in the church building or in private houses, and in any day and hour. From all this

we see how wonderful everything harmonizes in God's plan of salvation. In the city of Jerusalem on the fourteenth day of Nisan Christ, the only true paschal Lamb did, according to prophecy, institute the Lord's Supper, died on Friday, and rose again the third day, i. e., on a Sunday.

## CHAPTER VIII.



### THE NATURE OF THE EARTHLY ELEMENTS.



ESUS evidently used bread and wine when He instituted the Lord's Supper. But I would like to know, Mr. Pro, what kind of bread and wine that was.

Pro. It was real bread and real wine that He used as the means by, in, and through which He communicated His real body and blood to the disciples.

Con. It was unleavened bread, was it not?

Pro. Yes, sir. But that was nevertheless real bread, made of flour and water. The leaven, of yeast, which we use in our daily bread, does not belong to the real essence of bread. It is added simply to make the bread lighter and puffy. We might call our bread in which yeast is used fermented bread.

Con. Does it make any difference what kind of bread is used?

Pro. None whatever. But if a preference is made, it ought to be in favor of unfermented or unleavened bread, such as the Lutheran Church generally uses in celebrating the Lord's Supper.

Con. I believe that myself, as our custom of celebrating the Lord's Supper ought to harmonize with Christ's example as much as possible. For this reason I always thought it of importance to break the bread when distributing it among the partakers of the Lord's Supper.

Pro. It is true, during the first three centuries the Christians generally observed the breaking of bread, but this

custom ceased to be a general rule at the beginning of the fourth century.

Con. I noticed that the Lutheran Church uses thin, round bread, which seems to be very appropriate. Did the early Christians use that kind of bread?

Pro. Yes, sir. Bishop Epiphanius, born A. D. 310, states that in his time round bread was used, and Pope Gregory I., born about A. D. 540, speaks of bread used in the Lord's Supper that had the form of money.

Con. Do not the Catholics use the same kind of bread in shape and form as the Lutherans?

Pro. They do. And they call this bread by the same name as Lutherans do, viz., hosts. This word comes from the Latin *hostia*, meaning the object that was offered or sacrificed. In this sense the Catholics still call the bread host, as they believe to sacrifice Christ in the Eucharist. But Lutherans do not connect the idea of a sacrifice with the word host or oblate. They frequently call the bread wafers, which is indeed a very proper term.

Con. I notice also that these wafers have the emblem of Christ on them. That looks very superstitious.

Pro. It might look that way, but it is superstitious only to those who are superstitious.

Con. When Christ gave the bread and wine to the disciples, did they not take the bread and the cup with their hands and then ate and drank?

Pro. That has not been told us in the Scriptures. A person can take bread with the mouth, when offered to him, very well. The same is true of drinking the cup. If we remember, that the high and holy body and blood of Christ is offered us in the Lord's Supper, we should fold our sinful hands in deep humiliation rather than to touch the sacred elements with them.



Con. But the pastor, who administers the body and blood of Christ, touches them with his sinful hands.

Pro. That is very true. But he does it as the representative of Christ. His hands, although sinful, are the official hands, and therefore the officiating hands of Christ.

Con. Do all denominations use unfermented bread or wafers when celebrating the Lord's Supper?

Pro. No. The Lutheran, the Roman and to a large extent also the Reformed Church use wafers. The others use common leavened bread. However, some Reformed churches are very much opposed to the using of wafers, claiming that it is absolutely necessary to use common leavened bread. On the other hand the Roman Church insists upon the using of wafers. The Lutheran Church, always sober in matters not essential and formal, says: Show us a plain Scriptural command as to *what kind of bread* must be used in the Lord's Supper, and we will strictly obey. But if there is no such command, then we simply use our Christian liberty in such non-essential things.

Con. But the wine that Christ used was certainly not real, intoxicating wine.

Pro. What makes you think so?

Con. Why, because Christ would certainly not go on record as setting a bad example. Just think of the terrible sin of drunkenness, which is the greatest curse of the whole human race. Thousands upon thousands, both men and women, perish annually on account of drunkenness. It is, as Shakespeare says, the thief that enters the mouth to steal the brains. And think of the many other evils and vices resulting from drunkenness, such as fleshly lust, murder and poverty. Again, the very Scriptures, of which Christ is the sum and substance, emphatically caution us not to use intoxicating drinks, saying: "And be not drunk with wine, wherein is excess, but be filled with the Spirit." Matt. 5: 29.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1. "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29. 30. Christ certainly knew all this, therefore He would not set a bad example. If so, then every drunkard, every liquor and rum seller can shield himself with the example of Christ.

Pro. It is true, drunkenness is a terrible, but not the greatest curse, and neither Christ, nor any one who believes in Him, would encourage it. However, there is a proper use as well as an improper use of everything created. The using of real wine in the Lord's Supper can in no way be considered an example of drunkenness. Nor can it be wrong to use wine for the purpose stated by Paul, viz.: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." 1 Tim. 5: 23. The wine that Christ used in the institution of the Lord's Supper was real, fermented wine.

Con. How can you prove that?

Pro. It is true, Christ did not say, Take and drink this wine. All the Synoptists say, that He took τὸ ποτήριον, that is the cup. But the contents of this cup Christ Himself calls γέννημα τῆς ἀμπέλου, that is, fruit or product of the vine. Mark 14: 25. Now the fruit or product of the vine is οἶνος, which means real wine.

Con. I thought it was but grape-juice, and not real wine.

Pro. You must remember the passover was a family festival. Thousands of families would celebrate it at the very time when Christ and His disciples celebrated it, hence a great deal of wine had to be used. They could hardly keep fresh grape-juice on hand for this purpose, especially not

on account of the season of the year. The word **grape-juice** is not found in the whole Bible, and the word **juice** is found only once in the Scriptures, viz., Song 8 : 2.

Con. But was not the wine that Christ used mixed with water?

Pro. We have no clear statement of the Scriptures on this point. The general custom, however, was to mix the wine with water. Just how much water they usually added to the wine we do not know. This is also a matter that belongs to the sphere of Christian liberty, and no church has a right to dictate whether the wine used in the Lord's Supper shall be mixed with water or not. However, the voice of old and honorable custom of the Lutheran Church speaks in favor of unmixed, real and pure wine.

Con. I was told that the early Christians gave each other the kiss of brotherhood and love after their celebration of the Lord's Supper. Is this true?

Pro. Yes, sir, that was the custom among them for several centuries.

Con. Why did this custom cease?

Pro. The early Christians with their strong faith and pure hearts could resist the temptations connected with this custom. But as soon as worldliness crept into the Church, this custom led to trouble. Hence it was abandoned.

Con. I observed that the Lutheran pastor makes the sign of the cross over the bread and wine when he speaks the words of institution over them. That surprised me very much. Please tell me why he does that?

Pro. This is done for no other reason than to indicate that the body and blood of Christ were given for us on the cross. We shall remember the death of Christ as often as we celebrate the Lord's Supper, hence the making of the



sign of the cross over the consecrated elements very properly helps us to think of the death of Christ on the cross.

Con. Indeed, if that is the reason and object of making the sign of the cross, then no objection can be made to it. I always thought the reason for making the sign of the cross was that Christ would join and unite Himself with the earthly elements at that very moment when the sign was made during the recitation of the institutional words.

Pro. It seems as though some believe this. But the fact is, that no one can tell just at what moment the sacramental union of the body and blood of Christ with the consecrated elements occurs. We know, however, that during the consecration, giving and taking of the Lord's Supper, the real body and blood of Christ is present. Augustine beautifully says: *Accedit verbum ad elementum, et fit sacramentum*, i. e., when the Word comes to the element, then it becomes a sacrament.

Con. You hold, then, that the consecrated bread and wine cease to be the body and blood of Christ when the distribution ends.

Pro. Yes, sir. Let us always fix our minds on those things that are essential in the Lord's Supper, and let us reject every effort of making a law concerning things not decided by the Scriptures, but left to our sober judgment. "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5: 1. "But take heed lest by any means this liberty of yours becomes a stumbling-block to them that are weak." 1 Cor. 8: 9.

NOTE: If the consecrated bread and wine should be exhausted before all have taken communion, the new supply of bread and wine should also first be consecrated before used. The singing of the communion hymn should cease during this consecration.



## CHAPTER IX.



### SELF AND SICK-BED COMMUNION.



FTEN the question has been raised, whether self-communion on the part of the servant of Christ, viz., the properly called pastor of the congregation, is enjoined in the Scriptures or not. The very fact, that this question could arise in the Church seems to be proof positive, that the Scriptures do not decide the point at issue. It is claimed that Christ Himself communed when He instituted the Lord's Supper. This claim is based on Christ's words Luke 22: 18, viz., "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." However, that this statement of Christ does not refer to the Lord's Supper, but to the partaking of the paschal feast, is evident beyond all doubt. Of course, if Christ Himself had participated in this manner of the eucharist that immediately followed the paschal feast, then His example would decide the question.

Again, it is doubtful whether the statement, Acts 20: 11, viz., "When he therefore was come up again, and had broken bread, and eaten", etc., refers to the Lord's Supper or to the love-feast, celebrated usually in connection with the latter. If it be clear, that Paul here had himself been partaking of the eucharist, then his example would also point directly to self-communion. And this applies also to Acts 2: 42-46.

Neither have we any positive historical facts that self-communion was practiced immediately after the apostolic age. In the so-called Apostolic Constitution of the third

century, we find a statement that seems to justify self-communion, viz., "After this (doxology) shall the bishop, after him the presbyters, and then the deacons receive the eucharist." From this it can not be inferred that there shall be no other bishop present to give the Lord's Supper to the brother bishop, the pastor loci, nor that one of the presbyters should not give it to the bishop. It seems as though simply the order, in which the officers of the church should receive the eucharist, is here stated.

In the Nicene Council we observe the following: "It has been learned that some deacons touch the eucharist themselves before the bishops do. This shall cease. The deacons shall remain within their limits (of office) and remember, that they are but the servants of the bishops and below the presbyters." It would be quite difficult to construe this statement in favor of self-communion. But it does plainly point out in what order the officers shall receive the Lord's Supper. The words of the Augsburg Confession, Article XXIV, have been quoted in favor of self-communion, viz., "As the mass is not an offering for others, living or dead, to take away their sins, but must be a communion where the pastor and others receive the sacrament for themselves," etc. But the expression "for themselves" is given in opposition to the words "for others." The plain meaning is, that no one can receive the eucharist for the benefit of others, but each one must receive it for himself. This is directed against the Roman mass.

The Smalcald Articles plainly speak against self-communion in Article II, viz., "But to commune for himself is a human opinion, (*humana persuasio*) uncertain and unnecessary, also forbidden," etc.

Luther in his Table Talks<sup>1</sup> speaks very plainly against

<sup>1</sup> See Walch's ed., p. 915.

self-communion. Here we read: "Some one asked Dr.

M. Luther, whether he could give the Lord's Supper to himself in his dying hour, if he could not receive it from the papists. No, he answered, because two persons at least must be present always, one who gives it, and the other who takes it," etc. And further on Luther adds: "I have had many similar questions . . . But it is wrong that one should give the sacrament to himself."

No one can read the institutional words of the Lord's Supper without thinking of the fact, that there must be one who gives it, and another who takes it.

The mindful reader will, by deeply realizing in his thoughts the sacredness of the high and holy institution of the Lord's Supper, observe the impropriety of self-communion.

However, it seems as though there never has been a universal consensus in this respect. The fact is that the Council of Toledo, A. D. 633, strictly enjoined self-communion on the part of the officiating priest. Of course, there was a special reason for this injunction, viz., the doctrine of the μεταβολή, i. e. the physical change of the elements into the body and blood of Christ, who is then to be sacrificed anew in the mass. According to this Roman doctrine the eucharist is complete as soon as the consecration is finished, and can be given like medicine, and works as by magic. If this be correct, then self-communion is in order.

But even in the Lutheran Church the voice of representative men has been raised in favor of self-communion, not to be a rule, but an exception. And it can not be denied, that there are some weighty reasons in favor of self-communion as an exception from the rule. In our estimation absolute necessity is the soundest argument in favor of self-communion. It is claimed that the pastor might consider himself at once the giving representative of Christ,



and the receiving lay-member of the congregation, in the act of self-communion. Theoretically this looks plausible, but practically it is at fault for the reason that the remembering of this dualism in the pastor would seriously interfere with the deep and earnest devotion of the heart.

Melanchthon had no scruples in saying, in his Conf. Sax., "Then the pastor reads in the usual place the words of Christ concerning the institution of the Lord's Supper, and then takes the whole sacrament himself, thereupon he distributes it among the partakers."

Martin Chemnitz, the greatest Lutheran theologian after Luther, agrees with Melanchthon, saying, "However, I do not believe that it is against the essence of the institution of the Lord's Supper if the servant, who communes others, himself eats of the bread, and drinks of the cup," etc.

It has also been claimed, that Luther's words concerning self-communion are directed solely against the private, secluded communion, where the pastor all alone in the absence of the congregation communes, and not of self-communion in the presence of the whole congregation. Dr. Walther,<sup>2</sup> who certainly is an authority on pastoral the-

<sup>2</sup> See his Past. Theol., p. 198.

ology, holds that Luther rejects the private, secluded self-communion, but not that self-communion observed in the presence of the congregation.

It is true, a pastor may be so located, that he has but little opportunity to receive the sacrament from the hands of a brother in the ministry, especially when he is very desirous of receiving it. In such cases necessity grants him certainly the privilege of self-communion. The meetings of conferences and synods, however, afford him an opportunity of receiving the sacrament several times during the year.



The tendency of the Lutheran Church is and always has been this: No self-communion as a rule, but in case of necessity it may be observed. Of course, that a lay member can under no circumstances observe self-communion needs scarcely be mentioned.

As to sick-bed communion, it is of importance for the pastor to remember, that everything should be done decently and in order. There is no necessity to exclude the confirmed members of the family from partaking of the sacrament together with the sick member. At least the whole family should, if possible, be present. Confession of sin and absolution are here just as necessary as in the regular communion service in the church. Communion should never be given to the sick person till he expresses a heart-felt desire to receive it. How should the pastor appear at the sick-bed communion? It is not necessary that he should wear the gown on this occasion, but he ought to be dressed becomingly. No objection can be raised to his wearing the bands while administering the sacrament to the sick, as they are a token of his holy office and will make a favorable impression. In cases where the sick persons have for some reason not communed for years, the pastor meets with greater difficulty than in cases where they have communed regularly. A deep sense of his duty and the ardent desire of saving souls for Christ, will direct the pastor in his treatment of such cases. It is often very difficult to enter into a proper religious conversation with the sick person. Some are easily approached, others not. Here pastoral wisdom is necessary as well as prayerful preparation.

It is also advisable that the pastor be always provided with elements for communion. It sometimes happens, that the dying person desires of the pastor to draw up his last will and to be administrator of his estate. Our advice is,

that the pastor should leave this to others as it might involve him in trouble. Sometimes the sick person desires to make a special death-bed confession. In that case the pastor should be alone with the sick person. Such a confession of course remains a secret with the pastor, which no court can force him to reveal, no matter what kind of a confession has been made.

How important it is for the lay members to lead a godly life so that they are always prepared to meet their God. Then they can cheerfully say with the royal singer David in the twenty-third Psalm: Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

## CHAPTER X.



### RESURRECTION OF THE BODY AND THE LORD'S SUPPER.



R. Con. Knowledge concerning the resurrection of the body, Mr. Pro, seems to be very uncertain. I confess that I do not clearly understand it.

Pro. The words are plain enough,

Mr. Con. You certainly know what resurrection means, do you not?

Con. Yes, sir. But that our self-same bodies shall rise up and come to life again after death, that seems to be impossible.

Pro. What makes you think so?

Con. Because it conflicts with scientific principles. Our bodies are made from the dust of the earth, hence from matter, and in death they simply return whence they came, viz., to matter. The universal body of matter absorbs our bodies after death, just like a drop of water falls into the great ocean of water where it is absorbed and commingled with the great mass of water. Of course, science proves beyond doubt that matter is eternal even in its changeableness, and in this sense only can we speak of eternal existence of the body after death.

Matter, by virtue of its inherent force, existed from all eternity and will therefore exist to all eternity.

Pro. That's saying a great deal in but few words. But I would like to know what you mean by scientific principles?

Con. Scientific principles are the *source of true knowledge*.

Pro. These so-called scientific principles are the product of man, are they not?

Con. Yes, sir; but of very great men, such as Darwin, Haeckel, Helmholtz, Tyndall, Huxley, Comte, and many others. These are all great educational heroes.

Pro. The true reason why all these men are considered great educational heroes, is stated in the following lines which I read not long ago:<sup>1</sup>

Explain, O Truth, why men like these  
Are heroes educational! Miss Truth replies,  
"Why, if you please,  
*Because they're so sensational.*"

<sup>1</sup> In Library Magazine, Vol. 3, p. 558.

Con. But is it not true that scientific principles are the source of knowledge?

Pro. In reference to the prime cause and final destiny of man and things, it is not true. If the product of man is the real source of knowledge, then man must be infallible in thoughts and judgment. Would you make such a claim?

Con. No, sir, as it is only too true that man is liable to err. But science can not err.

Pro. If you understand by science that which we absolutely know, then of course it is right to claim that science can not err. True science is experience codified. If it goes beyond this, then science is but speculation.

Con. But do we not know of a certainty that our bodies are made from earth, hence from matter?

Pro. Indeed. We know this from Revelation as well as from experience. But if we speak of a human being we must not speak of the body only, but also of the soul. A



human being consists of matter and spirit, or of body and soul.

Con. What you call the soul is but the result of a particular organization of atoms in the body, and not a spiritual substance connected with the body.

Pro. If that be true, then you must prove that matter is *per se* capable of thinking, acting, feeling and reasoning.

Con. These are faculties of what you call the soul. But I told you that the particular organization of atoms produces these faculties.

Pro. Who organized these atoms so as to produce these faculties?

Con. Matter itself by virtue of its inherent force. In man the highest perfection of this particular organization of atoms is reached.

Pro. That is equal to saying, *man is divine*. Your physical science or atomic theory simply reaffirms the old metaphysical maxim, that man himself is God.

Con. I see nothing wrong about that. God is all matter and all mind. If man thinks God, he thinks himself.

Pro. The fact is, it is all wrong, because it is not true. It is indeed supreme egoism, the very height of human folly of which even the best heathen minds have not been aware. The sum of your so-called scientific theory is simply this:

1. Without a beginning there was matter, and by virtue of inherent force matter existed and formed itself into organized matter, also man, which required many days.

2. This particular organized matter causes matter to think, act, feel, to will and to reason.

3. The God of matter is matter, and if organized matter, i. e. man, thinks God, he thinks himself.

4. Matter is the source of knowledge, hence matter must learn from matter.

5. Matter is changeable, which is indeed against its will, but after the change, i. e. death, matter remains in its essence and nature, but is no longer an individual part of the great mass of matter. The individual part of matter, i. e. man, is absorbed by all-matter after death.

6. The voice of matter as heard in some types of the highest perfection of matter, viz., the great educational heroes, tells us that all these things are infallibly true.

That there is something the matter, something radically wrong with this theory can easily be shown even from human reason.

Con. I am very anxious to hear this, as I always believed that the highest human intellect is embodied in these principles.

Pro. Very well. Individual existence of our bodies after death is thinkable, hence reasonable and therefore probable. *I am* has its perpetual existence in *to be*. Individual life points to individual life, as the very object of life is life. The immaterial is also eternal. Our soul is immaterial, hence it will exist eternally. There can be no to-day without a to-morrow. The present plus the future equals eternitv. That matter is eternal is unthinkable according to the strictest rules of logic, hence it is also unreasonable. No sober, clear and honest mind did ever think of matter as being eternal, much less of being capable of self-development and intelligence. As the finger of God wrote the commandments on tables of stone, so likewise did the finger of uncorrupted human reason of all people and nations past and present write with indelible characters on the slate of time the word IMMORTALITY.

Con. Are you not mistaken in this? Did not the ancient Stoics and Agnostics, and even the Sadducees believe that death ends all? Did not the poet Horace mean to say

that he would continue to live on only in his Odes and Satires when he uttered, "*Non omnis moriar*," i. e., I shall not all die?<sup>2</sup>

Pro. Stoics, Agnostics, and the Sadducees, it is true, believed that there is no personal existence after death. But they amount, so to speak, to only an insignificant drop of water over against the vast ocean of human conviction and belief in the immortality of the soul. And as to Horace, he did not even dream of his body and soul being annihilated in death. He meant by this statement that not all of his Self would die. His Self as well as his Odes would continue to live after death is what he states.

Con. But tell me, is it not a fact, that the entire Old Testament knows nothing of the resurrection of the body?

Pro. It is not. The whole tendency of the Old Testament is that man's real life is in Jehovah. In life as well as in death Jehovah is man's refuge and strength, is the voice of the entire Old Testament. All the patriarchs desired to be buried in the promised land of Canaan, and why? Because they all believed that even in death they would here meet their God.

Con. Are there any passages in the Old Testament that plainly speak of the resurrection of the body?

Pro. Yes, sir. Read, for instance, Psalm 17: 15: "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." Again: "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10. "But God will redeem my soul from the power of the grave: for He shall receive me." Ps. 49: 15. "Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."

<sup>2</sup> Ode 30 on Poet's Immortality.



Ps. 73: 24-26. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. In connection with all these passages think of the bodily ascension into heaven of Enoch and Elias, and the personal reappearance of Moses and Elias at the transfiguration of Christ on the mountain.

The echo of all these statements is heard in Job. 19: 25. 26, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Con. Indeed in these passages the Old Testament speaks very plainly of the resurrection of the body, and strange it is indeed how anyone can hold that immortality of the soul is not taught in the Old Testament. But tell me, please, will our bodies after the resurrection be exactly as they are now?

Pro. Our bodies will be substantially and essentially the same as they are now. They will be endowed with such new attributes and capabilities as are necessary and adequate for their new state of existence. They will be perfect, hence none of the bodily infirmities and deficiencies in their present state will be attached to them. They will be clarified so that they will not be confined to space or time.

Con. Of course all this will not occur until the day of resurrection, as I was told. But what will become of our bodies from the day of death till the day of resurrection?

Pro. They are sleeping in the dust, as Daniel told us in the above passage.

Con. Some one told me that our souls after death were also sleeping, i. e., in a dormant, senseless state till the day of resurrection. What is your opinion about that?



Pro. Revelation 14: 13 tells us that those who die in the Lord are blessed from henceforth, i. e., immediately. This blessing pertains to the soul and has its interpretation in the words of Christ spoken to the praying malefactor on the cross, viz.: "To-day shalt thou be with me in paradise." Luke 13: 42. In a dormant, senseless condition the souls can not enjoy this great blessing of being with Christ in paradise.

Con. This Scriptural view seems to conflict with the Catholic doctrine concerning purgatory, does it not?

Pro. Indeed, it does. It shows that this doctrine of Rome is a human invention.

Con. Please, tell me is all this that you told me about the resurrection of the body also taught in the New Testament?

Pro. The whole doctrine of the entire Old Testament concerning the resurrection is crystallized in Christ, and the entire New Testament is based upon the personal resurrection of Jesus Christ. "I am the resurrection and the life," says Christ John 11: 25, and this fact he proved beyond doubt by His example. In one accord the voice of Christ's disciples is heard proclaiming to the world, "The Lord is risen indeed and hath appeared to Simon." Luke 24: 34. "He is risen, He is not here, behold the place where they laid Him." Mark 16: 6. And the doubting Thomas is convinced by putting his finger into the print of the nails and by thrusting his hand into the side of the risen Savior exclaiming: My Lord and my God! John 20: 28. Indeed, the whole fifteenth chapter of 1 Corinthians is a powerful argument and proof in favor of Christ's resurrection as well as our own bodily resurrection. Paul here stakes all upon the resurrection of Christ, saying: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Again: "Then also they which are fallen asleep in Christ

are perished." No better proof in favor of our faith and our bodily resurrection can be offered than the one which we have in Christ's own resurrection. Woe unto our faith and hopes of eternal life if they must rest on a different foundation. Christ Himself says concerning our own resurrection: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28. 29.

Con. I see from this that the wicked shall also rise bodily, but it will not be a pleasant day to them. If Christ says that they shall rise unto damnation, does that mean that they must suffer eternal punishment?

Pro. Nothing else can be inferred from Christ's words. We are told 2 Thess. 1: 9 that the wicked and disobedient to Christ "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Con. Eternal punishment seems to me a cruelty of which a God, who is love, is not capable.

Pro. But neither you nor I nor anyone else has anything to say in the matter. God knows what is right or wrong, what agrees with His love and mercy, and what not. He alone knows the terrible consequences of wickedness. If a person committed murder, theft or any kind of sin a thousand years ago, no one but God knows in what measure his crimes are still affecting the present generation. No human being can in every respect judge the consequences of the loss that a nation sustains in the murder of her noble ruler. We are apt to think of Abel's death as a mere historical fact, forgetting that the history of both Cain and Abel would read quite differently if Cain had never spilled the blood of his brother. We may rest assured that God

will never act in opposition to His love and mercy, even in inflicting eternal punishment.

Con. I have heard some doubt expressed concerning the resurrection of Christ. Some say the disciples had stolen Christ's body from the grave and then claimed that He rose again. Others say that Christ did not die but only swooned, and that they laid Him in this condition in a cave from which He came out again as soon as He recovered. Is there any truth in this?

Pro. None whatever. It is a malicious invention of the enemies of Christ, especially in our days. If this be true, then all the disciples of Christ are liars, and the whole Christian Church from the days of the apostles up to the present has been deceived, which, indeed, would be one of the greatest miracles that ever occurred. In a previous chapter we have already referred to the historical facts on this point. The disciples believed that Christ could not be the promised Messiah because He died on the cross. No one doubted for a moment that He *really* died. Women came to the grave and found it empty. Christ appeared to them, whereupon they told the other disciples that the Lord had risen. They would *not* believe it. Christ appeared unto them and after a careful examination of His body they *did* believe His resurrection. Many saints arose from their graves and testified that Christ had risen. No one living at that time went on record as disbelieving Christ's resurrection. It has never yet been disproved and never will be. The whole Christian Church confesses her faith not in a *dead*, but in a *living* Christ.

Con. Surely a dead or a sickly Christ could have never convinced the doubting disciples of His being the promised Messiah and Savior of the world. But please tell me now in what relation the resurrection of the body stands to the



Lord's Supper, or, in other words, what is the benefit and blessed result of partaking of Christ's body and blood?

Pro. Martin Luther gives this answer: "That is shown us by these words, 'Given and shed for you for the remission of sin'; namely, that in the Sacrament forgiveness of sin, life and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation."

Con. If Christ gives us life and salvation together with His body and blood, does that mean that by virtue of receiving Christ's body the germ of immortality is planted into our bodies?

Pro. That is the opinion of some of the church fathers, e. g., Ignatius, Ireneus, and Athanasius. But the fact is, that our bodies will arise because it is the will of God. If only those are immortal who partake of the glorified body and blood of Christ, then the vast majority of mankind are annihilated in death. But we have seen from the Scriptures that *all* shall come forth out of the grave in the day of judgment.

Con. But do we not read John 6: 54: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day"? And again: "He that eateth of this bread shall live forever"?

Pro. I told you already that John 6 speaks of that spiritual eating and drinking of the body and blood of Christ which is absolutely necessary for salvation. This is done by faith and not with the mouth of our bodies. The characteristic of the Lord's Supper is that we receive the seal and assurance of a blessed resurrection if we partake of it in true faith. All that Christ procured for us by His suffering and death is given us in the Lord's Supper. We are most intimately united with Him in a sacramental manner, and this intimate union shall last in life and death as well as to



all eternity. By receiving Christ's body and blood, we actually receive His life, and this is the highest gift in heaven and on earth. Thus Christ's life enters into our life, and where His life is there can be no eternal death. We are assured in the Lord's Supper that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Con. I confess that I am ashamed of having doubted the resurrection of the body, as it is verified by Scripture and history. And I see that my desire: Thou, O Christ, art all I want, is indeed fully granted in the Lord's Supper. It seems to me the Lord's Supper can well be compared to a happy marriage, can it not?

Pro. Indeed, the believing soul is the sweet bride that meets her beloved groom, namely Christ, in the Lord's Supper, in which the marriage of the Lamb, Rev. 19: 7, is accomplished. What a blessed union this is!

## CHAPTER XI.



### FORMULA OF DISTRIBUTION.



T the institution of the Lord's Supper Christ Himself observed the following order:

1. He took the earthly elements and gave thanks.
2. He broke the bread.
3. During the distribution He said,
  - a. Take and eat; this is my body, given for you.
  - b. Take and drink ye all of it; this is my blood of the new testament shed for the forgiveness of sin.
4. He admonished the disciples saying: This do in remembrance of me.
5. Then they all sang a hymn, after which they went out unto the mount Olive, as Mark states.

That the disciples observed the essential features of this simple order as often as they celebrated the Lord's Supper, can not be called in question. The words which Christ used in giving thanks have not been recorded, hence the question arose, What is meant by *εὐχαριστήσας*, i. e., having given thanks? Was it only a giving of thanks for earthly gifts and blessings such as the Jews rendered at the pass-over, or does it in a special manner refer to the earthly elements to be used in the communion of Christ's body and blood? The answer is given by the fact that the term eucharist has a very broad meaning. From the earliest days of the Church the word was used in the sense of praise and thanksgiving, consecration, and even of the entire Lord's Supper. That this term also included a special rendering of thanks and praise for the great sacramental blessing can

not be doubted. And what could better serve this purpose than the Lord's Prayer? Although we can not absolutely claim that the apostles used this prayer as a preface to the Lord's Supper, yet tendency and circumstances point very strongly to this custom.<sup>1</sup>

<sup>1</sup> Gregory, *ep. 63 ad Joh.*, positively claims that the apostles always used the Lord's Prayer as a preface to the Lord's Supper.

The apostles and the first converts always celebrated the Lord's Supper in the *evening*, about the same time when Christ instituted the same. And as Christ partook of a paschal meal before He instituted the Lord's Supper, so did also the disciples observe a common partaking of a meal in connection with the eucharist. This meal was called ἀγάπη, that is love-feast. In later years these love-feasts caused a great deal of trouble and even Paul had to censure the partakers of them severely. 1 Cor. 11: 21. 22. The heathens called them *epulae thyestae*, i. e., feasts at which children were slain and eaten. As none but baptized members of good standing were permitted to partake of the Lord's Supper and the love-feast, and as the celebration of the eucharist was held in the evening, at first in private houses, then in special buildings, these meetings were called by the heathens *hetaeriae*, i. e., secret societies, and as such they were forbidden by the emperor Trajan. However they still continued here and there till the sixth century. They were also prohibited by the Council of Carthage, A. D. 397.

Very early the evening celebrations of the Lord's Supper ceased, and also its daily observance. Whilst some insisted that the Lord's Supper must always be celebrated on the fourteenth of Nisan,<sup>2</sup> the unbiased Christians chose

<sup>2</sup> See any reliable Church History on the Paschal controversies caused chiefly by the Ebionites.

Sunday as a proper time, because Christ rose from the grave on this day.

Towards the close of the first century the Lord's Supper was observed in the following manner: The elements were consecrated by prayer and thanksgiving, then followed the recital of the words of institution together with a proclamation of Christ's death. Then followed the brotherly kiss. The doxologies, consisting of psalms and hymns, Eph. 5: 19, concluded the service. Of course the formula of distribution was the same that Christ used. The hymns were usually chanted, and responsive chanting is indicated 1 Cor. 14: 16.

In course of time the formulas became more elaborate for the *Missa Fidelium*, as the eucharist was called. The first church father after the apostles, who gives the mode of celebration of the eucharist, is Justin the martyr, A. D. 105. In his time the formula was as follows:

1. A general prayer.
2. The brotherly kiss.
3. The consecration of the elements by prayer, praise and thanksgiving (εὐχαριστία).
4. Response by the people: Amen.
5. Distribution of the consecrated elements by the deacon to *all* present, who were of course all baptized and members of good standing. While distributing the deacon said: The body of Christ, The blood of Christ, to which the receiver responded: Amen.

Justin states also that the reading of Scriptures which consisted of portions of the Gospel and the prophets, was also observed at the beginning of the celebration of the eucharist, and that at the close of the service an offertory was made for the benefit of the poor.

From now on the formulas became still more elaborate. Quite a number of these liturgical formulas have been pre-



served. The oldest one is called the liturgy of St. James of Jerusalem. Then comes the St. Mark liturgy, then the St. Basil liturgy. One is ascribed to Chrysostom, one to Barnabas, one to St. Peter, called also the Roman liturgy. Leo the Great, Gelasius I, and finally Gregory the Great have all been considered authors of liturgies. We might consider the first five centuries after the apostles the formation period of eucharistic formulas. The following formula ascribed to Chrysostom, A. D. 347, is a general sample of eucharistic formulas up to his time. After his time, however, they are still further developed.

Prayer — "We give thanks, O Lord God of hosts, unto Thee, who hast deemed us worthy both to assist now at Thy holy altar, and to implore Thy mercy on account of our own sins and of the errors of Thy people. O Lord, receive our prayers, make us worthy to offer prayers and supplications unto Thee, and unbloody sacrifices<sup>3</sup> in favor of all

<sup>3</sup> He uses the expression *ἀν ἀιμάτους*, which can also mean an offering not tainted with blood. That he did not mean an unbloody sacrifice, to be repeated at each celebration of the Eucharist, as Rome believes, will be seen when we give the history of the Lord's Supper.

Thy people. Make us worthy to invoke Thee, as Thou hast ordained us for Thy holy ministry, in all places and at all times by the power of Thy Holy Spirit without giving offense and without blame, according to the pure testimony of conscience, that Thou mayest hear us and be merciful according to the abundance of Thy grace."

Resp. Amen.

The Priest. Let us stand up in holiness, let us rise up with awe, and let us offer up in peace the holy oblation.

Resp. The sacrifice of praise, the victim of peace.

Priest. May the grace of our Lord Jesus Christ, and

the love of God, and the fellowship of the Holy Ghost be with you all.

Resp. And with Thy Spirit.

Priest. Let us raise up our hearts.

Resp. We have raised them up to the Lord.

Priest. Let us give thanks to the Lord.

Resp. It is indeed meet and just to worship the Father, the Son, and the Holy Ghost, one consubstantial and undivided Trinity.

Priest. It is meet and just to celebrate Thee, to bless Thee, to praise thee, to give thanks unto Thee, to worship Thee in every place of Thy dominion; for Thou art a God imperceptible, ineffable, invisible, incomprehensible, everlasting and the same forever."

The consecration and distribution was observed in a similar manner as already stated.

The Greek eucharistic formulas from now on represented, in connection with the vesper service, a complete dramatical exhibition of the history from the creation of the world to the ascension of Christ, so that it is impossible to give a complete description of these formulas here. However, the reader can scarcely go too far in his imagination as to the character of this eucharistic drama. The Word of God is literally buried under these manyfold symbols.

The Latin Church shows in her eucharistic formulas at this time, viz., the sixth and seventh centuries, a more conservative character, laying more stress on the doctrine of the eucharist than on its symbolical presentation, although we find here also too much of a pictorial representation in vestments as well as in actions on the part of the priest and deacons.

We will now give the *Sarum Missale*, which is the

embodiment of eucharistic formulas of the Latin Church from the middle age to the sixteenth century, including also the vesper and matin services.

ORDER OF THE CANON OF THE MASS.

After a short silent prayer by the priest he says:

I will go unto the altar of God who maketh glad my youth.

Resp. Kyrie eleison, i. e., Lord, have mercy.

Christe eleison, i. e., Christ, have mercy.

Kyrie eleison, i. e., Lord, have mercy.

Prayer — Our Father, etc.

Ave Maria — Hail, Mary, thou who art highly favored; the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Priest. Confess ye unto the Lord, for He is good: for His mercy is from generation to generation.

Resp. I confess to God, to the blessed Mary, to all the saints, and to you: I have sinned too much in thoughts, words, and deeds by my own fault. I beseech the holy Mary and all saints of God and you to pray for me.

Priest. May the almighty God have mercy on you, and take away from you all your sins; deliver you from all evil, preserve and confirm you in all goodness, and grant unto you eternal life.

Resp. Amen.

Priest. Our help is in the name of the Lord.

Resp. Who made heaven and earth.

Priest. Blessed be the name of the Lord.

Resp. Now and for ever more.

Priest. Let us pray. After this prayer he kisses the deacon, saying: Receive the kiss of peace and love, etc.

Priest. Let us pray: Take from us, O Lord, all our

sins that we may with pure minds merit to enter into the holy of holies through Christ.

Resp. Amen.

Priest. In the name of the Father, Son and Holy Ghost. Then he blesses the incense, saying: Lord, may it be sanctified by Thyself in whose honor it shall be burned. — While it is burned the congregation chants:

Resp. *Gloria in excelsis Deo*, etc., i. e., Glory to God in the highest, etc.

Priest. The Lord be with you.

Resp. And with Thy Spirit.

Then the deacon with Scripture book in hand, says to the priest: Bid, sir, that I may bless. The priest's reply: The Lord be in thy heart and in thy mouth for utterance of the holy Gospel. Then the deacon reads the Scripture lesson for the day.

Priest. I believe in God the Father, etc. After the Creed he says: The Lord be with you.

Resp. Amen.

Priest. Let us pray. Now follows the offertory prayer over the elements, saying:

Receive this offering, O holy Trinity, which I, an unworthy sinner, offer in honor of Thee, of the Virgin Mary, and all Thy saints, for my sins and for the salvation of the living and the repose of all faithful dead. May this new sacrifice be acceptable unto Thee. Cleanse me, O Lord, from all impurity, that I may worthily perform the holy work of the Lord.

Resp. May the grace of the Holy Spirit cleanse thy heart and thy lips.

Priest. The Lord be with you.

Resp. And with Thy Spirit.

Priest. Lift up your hearts.

Resp. We lift them up unto the Lord.



Priest. It is meet and right so to do.

It is very meet and right, just and salutary that we should give thanks unto Thee at all times and in all places, holy Lord, almighty Father, eternal God, through Christ our Lord, through whom angels praise Thy majesty, dominions worship, and powers tremble. Heaven and the blessed seraphim unite to celebrate Thee. And together with them let our voices unite, saying:

Resp. Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Priest. We beseech Thee, most merciful Father, and pray Thee that Thou wouldst receive and bless these gifts †, these services †, and these holy, † unblemished sacrifices. We offer them for Thy holy Catholic Church to give it peace and unity, to govern it together with thy servant the Pope, our bishop, our ruler and all that hold the Catholic faith. Remember also Thy servants and bondmaidens, O Lord, of all this congregation, whose faith and devotion is known to Thee, and for whom we offer to Thee this sacrifice. Whilst we are in fellowship with and venerate the memory of glorious Mary first, we also venerate the memory of — (now follow the names of the twelve apostles and of twenty-four saints). This offering of us and Thy whole family wilt Thou accept. And this oblation do Thou, O God, we beseech Thee, deign to be blessed †, devoted †, ratified †, and acceptable, so that it may become the body †, and blood † of our Lord Jesus Christ who, the day before He suffered, took bread into His holy and venerable hands, and lifted up His eyes to heaven to Thee, His almighty Father, gave thanks to Thee and blessed † and brake and gave to His disciples, saying, Take and eat of this, all of you, for this is my body. Likewise after the supper He

took this glorious cup into His sacred hands and, giving thanks to Thee, He blessed † and gave to His disciples, saying, Take and drink of it, all of you, for this is the cup of my blood of the new and eternal covenant, the mystery of faith, which shall be shed for you and for many for the remission of sins. As oft as ye do these things, ye shall do them in memory of me.

Wherefore, O Lord, we offer to Thy majesty a pure host †, a sacred host †, an immaculate host †, the sacred bread † of eternal life and the cup † of salvation. Accept them as Thou didst accept the offering of Abel, and the sacrifice of Abraham, and the offering of Thy high priest Melchisedek, a sacred spotless host. We humbly implore Thee, almighty God, to command Thy holy angel to bear these things to Thine altar on high in sight of Thy divine majesty, so that all who received the sacred body † and blood † of Thy Son at this altar may be filled with heavenly benediction † and grace, through Christ the Lord.

Remember also, O Lord, the souls of Thy servants who with the sign of faith have gone before us and sleep in peace. We pray in their behalf for Thine indulgence in the place of cooling, light and peace (*locum refrigerii, lucis et pacis*). To us sinners also deign to give some part and association with thy holy martyrs — (here follow the names of fifteen saints).

Resp. Amen.

Priest. Admonished by Thy saving precept we are bold to say: Our Father, etc., till: Lead us not into temptation.

Resp. But deliver us from evil.

Priest. Amen. Continuing: Deliver us from all evils past, present and future by the intercession of blessed Mary, the blessed apostles Peter, Paul and Andrew, and all Thy saints (now the priest breaks the bread) through Jesus Christ,

Thy Son, who liveth and reigneth with Thee, God, in unity of the Holy Spirit.

Resp. For ever and ever. Amen.

Priest. The peace of the Lord † be † with you †.

Resp. And with thy spirit. Then singing of the Agnus Dei, i. e., Lamb of God, etc.

Priest. May this (he now eats and drinks) sacred † body and blood of our Lord be to me a salutary preparation for receiving eternal life through Christ. Amen. Then he says to the people: Peace be with you and the Church of God.

Resp. And with thy spirit.

Priest. O Lord Jesus, may the sacrament of Thy body and blood be not to me for judgment and condemnation though unworthy I am. May it be profitable for salvation of my body and soul. Amen. He continues: I render thanks to Thee, O Lord, who hast refreshed me by Thy body and blood. May it be a medicine to me for eternal life, etc. After the deacons receive the sacrament, the priest says to the people: The Lord be with you. Let us pray. After this prayer follows the postcommunion, viz., Nunc dimittis. Then he says to the congregation: Go, you are dismissed — *Ite missa est.*

In this formula we omitted some rules and regulations pertaining to vestments, turning to and from the altar, kneeling, elevation of the elements, etc., as these things are not essential, although they are considered of great importance by the Papists.

Indeed, here we plainly see how the holy institution of the Lord's Supper, together with its simple formality observed by Christ, has been turned into a caricature very offensive to the simple and childlike faith in the Word of God.

It is simply remarkable, how Luther selected from the



ancient chaotic formulas that which is good and commendable, in order to combine the same with the original simplicity of the institution of the Lord's Supper to give us such a beautiful liturgy. And this is true also of Melancthon and Bucer, though not in the same degree, who composed a eucharistic liturgy for Herman, Archbishop of Cologne, A. D. 1543, which was translated into English four years later, and which became the common eucharistic formula for England's Protestant Christians. Later it was replaced by "The Book of Common Prayer" of England.

Luther's *Formula Missae*, A. D. 1526, has been changed in course of time; however, these changes do not pertain to the general character of the formula. They pertain especially to words used in giving the consecrated elements to the partakers. Luther's<sup>4</sup> words of distribution are:

<sup>4</sup> Nehmet hin und esset, das ist der Leib unseres Herrn Jesu Christi, am Stamme des Kreuzes für euch gegeben; der stärke euch im wahren Glauben zum ewigen Leben. Nehmet hin und trinket, das ist das Blut Jesu Christi, für euch vergossen zur Vergebung eurer Sünden: das stärke und bewahre euch im rechten einigen Glauben zum ewigen Leben.

"Take and eat, this is the body of our Lord Jesus Christ, given for you on the cross; may the same strengthen you in true faith to life eternal.

"Take and drink, this is the blood of Jesus Christ, shed for you for the forgiveness of your sins; may the same strengthen and preserve you in the one true faith to life eternal."

In the above mentioned liturgy of Melancthon and Bucer the words are: "The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life. The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life."



This, however, was changed in the English Church, A. D. 1552, so as to read:

"Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.

"Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

This formula is of course in keeping with the denial of the objective presence of Christ in the eucharist. Many Lutheran formulas read thus:

"Take and eat, this is the body of Christ given for you. Take and drink, this is the blood of the New Testament, shed for the remission of your sins."

The German Reformed Church in the seventeenth century used the following words:

"Take and eat, believe with all thy heart that the bread which we break is the communion of the body which was crucified for all true Christians, and also for you, for the remission of sins, and prepared for you as food for your souls to life eternal.

"Take the cup of thanksgiving which is the communion of the blood of Christ for the remission of sins."

The German United Church used these words:

"Take and eat, our Lord and Savior Jesus Christ says: This is my body, which is given for you; this do in remembrance of me.

"Take and drink ye all of it, our Lord and Savior Jesus Christ says: This cup is the New Testament in my blood which is shed for you; this do in remembrance of me."

These formulas are rejected by the Lutheran Church; the Reformed because it denies the real presence of Christ; that of the German Union because it contains no definite confession of what is believed as to the real presence of Christ in the Eucharist.

The Lutheran Church of to-day uses the following words of distribution:

"Take and eat, this is the true<sup>5</sup> body of our Lord Jesus

<sup>5</sup> The significant word "*true*" is used since the end of the sixteenth century.

Christ, which was given for you; may it strengthen and preserve you in true faith unto everlasting life.

"Take and drink, this is the true blood of our Lord Jesus Christ, which was shed for you and for many for the remission of sins; may it strengthen and preserve you in true faith unto everlasting life."

These words contain a clear confession of the real and true presence of our Lord in the Eucharist, and are therefore Scriptural.

To repeat the words "Take and eat," "Take and drink" three or four times in succession and then say only once: This is the body — this is the blood, etc., is a formula of which there is apparently no historical record. We have searched history on this point, but found no mentioning of it.<sup>6</sup>

<sup>6</sup> Upon consultation with a number of pastors from different Lutheran Synods we learned that here and there a Lutheran congregation is found that uses this formula. Of course, it is but a matter of choice. The great majority of Lutherans do not use it.

How grand and beautiful is our Lutheran formula, especially when observed in connection with responsive singing! Whether or not the pastor should sing the words of institution, the Lord's Prayer, and the benediction in connection with the observance of the Eucharist, is a question that must be answered according to circumstances. If the pastor has a full voice and is a good singer, then it is indeed edifying; but if he has a feeble voice and no musical talent, then he is apt to turn the sublime into the ridiculous.

## CHAPTER XII.



### WORTHY RECEPTION OF THE LORD'S SUPPER.



Of course, a person should be worthy of receiving the Lord's Supper. But I would like to know, Mr. Pro, what makes one worthy to come to the Lord's Table?

Pro. The right answer to your question, Mr. Con, is given by Martin Luther, who says: "Fasting and bodily preparation is indeed a fine outward training: but he is truly worthy and well prepared, who has faith in these words, Given and shed for you for the remission of sins. But he that does not believe these words, or doubts, is unworthy and unprepared. For the words 'For you' require truly believing hearts."

Con. What is meant by fasting and bodily preparation?

Pro. It means to practice self-denial in eating and drinking before taking the Lord's Supper. The bodily preparation consists in cleanliness of the body and dressing becomingly for the solemn occasion.

Con. Has this been the custom of the Lutheran Church since the Reformation?

Pro. Yes, sir, although in many congregations it is not observed at the present. In Luther's days, however, it was carefully observed. They would eat nothing on the day of communion, at least not in the morning before communion. The body was given a special bath and washing early on the day of communion, and the women would wear either black or white dresses in coming to the Lord's Table. There is some truth in the saying, "Cleanliness is next to godliness."

Con. Is this fasting before communion not a Catholic practice?

Pro. In the Catholic Church fasting before communion is observed, it is true, but not voluntarily. It is a law in this church to observe fasting.

Con. Who made this law?

Pro. The pope, bishops, and priests.

Con. Fasting may be very advisable, but I do object to any human law-making in this regard. But I was told that fasting was commanded in the Scriptures. Is that true?

Pro. The word fasting occurs about twenty times in the Scriptures, and, besides the day of atonement, in only one instance is fasting commanded, viz., Joel 2: 12: "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." It is evident that this fasting consists chiefly in repentance of sin. In all other places in the Scriptures it is simply mentioned as a voluntary virtue.

Con. But did not Christ fast forty days and nights?

Pro. Yes, sir; but He never said, This fasting do ye also in remembrance of me.

Con. Do not the Catholics follow Christ's example in fasting also forty hours?

Pro. No, sir. They eat and drink during these forty hours of devotion, as they call it, and something very nice and tasty at that. There is very little weeping, mourning, and heart-rending connected with their fasting.

Con. Did not the old Pharisees fast frequently?

Pro. Oh, yes. They boasted of fasting twice a week. Luke 18: 12. This hypocritical fasting was condemned by Christ, Matt. 6: 16, viz., "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." Nowhere in the New Testament is fasting commanded, but the apostles



practiced fasting as a free Christian virtue. As such it is commendable to practice it especially before communion, to receive the same in an earnest and sober condition.

Con. You said a person ought to dress becomingly in partaking of the Lord's Supper. Is it wrong then to wear *fine and costly clothes*?

Pro. That depends on the condition of the heart. A finely dressed person may consider himself very humble, and a poorly clad person may feel very proud. Some ancient philosopher once said, "Pride may even peep through the holes of the beggar's clothes."

Con. That's very true. But is it not a fact that some people dress too extravagantly when taking the Lord's Supper?

Pro. Most assuredly is this often the case. They appear in the finest silk and satin and covered with costly jewelry at the Lord's Table, making the impression that their chief object is not humiliation and repentance, but a display of luxury. However, we must not judge a person from appearance.

Con. I think it would really be a blessing if the whole Christian Church would practice more simplicity in dress.

Pro. I think so too. The poor and hard laboring people do not feel encouraged to attend an over-stylish church.

Cop. Please tell me, what did Luther mean by "a fine outward training?"

Pro. He meant to say, that moderation in eating and drinking as well as in dress is very commendable. But as these things in themselves do not make us worthy, he simply calls them *outward* training.

Con. What then makes a person really worthy to receive the Lord's Supper?

Pro. A truly believing heart, a faith that knows of no doubt. And this is the necessary *inward* preparation. Our sins may be great and many, but if we firmly believe that Christ's body and blood were given and shed for the forgiveness of our sins, then, and only then, are we worthy to receive the Lord's Supper.

Con. But you know that such a strong faith is not found in the hearts of all. Are not all who have a weak faith unworthy to take the Lord's Supper?

Pro. A weak faith is nevertheless also a true faith, although all that are weak in their faith should constantly strive to increase the same. By fervent prayer and by a full use of the Means of Grace weak faith is increased and made strong. A person of weak faith is indeed also worthy to come to the Lord's Table, especially if he earnestly desires an increase of his faith. "A bruised reed shall He not break." Isa. 42: 3.

Con. I am, indeed, glad to hear this, as there is great consolation in such a doctrine. But I would like to know who is entirely unworthy to come to the Lord's Table. Is there any way of knowing this?

Pro. To call those who are entirely unworthy by name, this only the Lord can do, as no one of us is able to judge the hearts of others. But there is a rule, viz., self-examination, by which each one for himself can tell whether or not he is worthy. According to this rule, he is entirely unworthy who has no faith at all in the words of Christ, "*Given and shed for you for the remission of sins.*"

Con. That is, indeed, plain enough, as each individual partaker of the Lord's Supper certainly knows whether he believes or not. But it seems to me by insisting on faith in the words "*Given and shed for you for the remission of sins*" you say that all those who teach that the Lord's Sup-

per is but a love-feast to be observed only in memory of Christ's death, are really unworthy of the Lord's Supper.

Pro. The words, "*Given and shed for you for the remission of sins,*" are, besides the bodily eating and drinking, the chief thing in the sacrament, and all therefore who do not believe this are unworthy of the Lord's Supper.

Con. Corruption and mutilation of the Lord's Supper is equal to destroying it. Accordingly such denominations that are guilty of corrupting the Lord's Supper by false teaching, really have not the true Lord's Supper even if they use the words of Christ in consecrating and distributing the same. Is that what you mean?

Pro. Yes, sir. The using of the very words of Christ in the administration of the Lord's Supper does not justify their false doctrines concerning this sacrament.

Con. But if a member of a church that holds false doctrine concerning the Lord's Supper, hears the pastor recite the exact words of Christ in the administration and consecration of this sacrament, and should partake of the Lord's Supper in true faith that he receives the body and blood of Christ and forgiveness of sins, would he not receive the true Lord's Supper?

Pro. Such a member would not receive the true and real Lord's Supper because he belongs to a church that by virtue of its confession actually has no Lord's Supper. No church can give what it does not possess.

Con. Would you say then that such a member eateth and drinketh damnation to himself?

Pro. By no means, because such a person is not an unbeliever in Christ, although he does not receive the true body and blood of Christ. Only *he* eateth and drinketh to himself damnation according to 1 Cor. 11: 29, who does not discern the Lord's body, that is, who does not discern it from other food,

Con. Would such a member receive no blessings at all in partaking of what his church calls the Lord's Supper?

Pro. He would no doubt receive such blessings as are the reward of true faith in Christ. The great blessings of the sacramental union and communion with Christ, however, he would not receive.

Con. If true faith in the words of Christ, "*Given and shed for you for the remission of sins,*" makes a person worthy to receive the Lord's Supper, then it seems to me a special preparatory service is not necessary, as anyone can easily tell for himself whether or not he has such a faith. A true believer is always prepared for the Lord's Supper.

Pro. That is true. But it is equally true that real faith cannot exist in our hearts without contrition and repentance. True faith in the heart is always ready to confess the faults of the heart and to repent thereof. This fact, in connection with Paul's admonition to examine oneself *before* he eats and drinks the body and blood of Christ, caused the Lutheran Church to hold special preparatory services before taking the Lord's Supper.

Con. There can be no wrong in holding such preparatory or self-examining services before taking the Lord's Supper; but you Lutherans connect a special confessional service with them. And that is what I object to. This custom leads back to Rome. Luther himself has plainly shown that the confession and the confessional are an abomination before God and men.

Pro. You are not well informed on the subject.

Con. Indeed, I am. A book,<sup>1</sup> published lately on the

<sup>1</sup> The title of this book is "Substitution for Marriage," by Father Quin, with notes by Father Slattery. These men left the Catholic Church, and in this book they are giving a revelation of terrible, shocking things.



Roman Confessional, has given me abundant information on this point.

Pro. The Lutheran confessional service and the Roman confessional are altogether two different things. Those who claim that these two services are identical, simply display their ignorance. We Lutherans praise the Lord that we are free from the Roman confessional.

Con. Tell me, please, how you conduct your confessional service.

Pro. Very well. Either the day before or in the morning before communion all those who have already announced themselves to the pastor as desiring to take the Lord's Supper assemble in the church. After singing a confessional hymn and prayer, the pastor addresses them in such a way that their thoughts are turned to their many shortcomings before God. He admonishes them to examine themselves in the light of God's commandments, that they should sincerely repent, ask God's forgiveness and forgive each other's faults. He points out to them how sacred the institution of the Lord's Supper is, and that only those who truly believe are worthy and will receive forgiveness of sin, life, and salvation in the sacrament. After this they all kneel down, make a common confession, and respond with "Yes" to the following questions by the pastor:

1. Do you acknowledge and repent of your sins with all your heart?

2. Do you firmly believe that the merciful God will forgive you all your sins for Christ's sake? And will you accept the forgiveness, which I announce to you in Christ's name, as God's own forgiveness?

3. Are you firmly resolved by the power of the Holy Spirit henceforth to amend your sinful life, and to walk pleasingly before God?

Hereupon the pastor says:

Upon this your confession I, by virtue of the command of our Lord Jesus Christ, and my office as a servant of the Word, announce to you the grace of God and forgive you all your sins in the name of God the Father, the Son, and the Holy Ghost. Amen.

Then follows another proper and suitable hymn, whereupon the people are dismissed with the benediction.

Con. I must say, there is little Romanism in such a confessional service. I believed the Lutherans observed auricular confession, in which the pastor forgives the sins of the individual confessor by virtue of his own power.

Pro. The Lutherans know full well that the Scriptures say, "Who can forgive sins but God only?" Mark 2: 7. But they also know that Christ can forgive sins through the instruments that He chooses for this purpose, viz., the servants of Christ. "For if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ." 2 Cor. 2: 10; Luke 24: 46, 47. Christ Himself gave to the disciples the power to remit sins John 20: 23.

Con. Please tell me whether such a confessional service is commanded in the Scriptures, or not.

Pro. Confession of sins is certainly commanded, James 5: 16; Rom. 10: 10, but not the special service of confession. The Church has the liberty to arrange such services. But here, too, everything must be done decently and in order. 1 Cor. 10: 40.

Con. I was told that private confession was also practiced in the Lutheran Church now and then. Is that true?

Pro. Yes, sir. But this is left optional to every member.

Con. Please, tell me how private confession is observed.

Pro. If a person is greatly troubled in his soul about a certain wrong that he has committed and would like to obtain special consolation, then he may come to his pastor

and privately state the case to him. Then the pastor will privately admonish him, give him a special consolation from the Word of God if he finds him penitent, and then announce absolution to him in the name of the Triune God. This private confession and absolution is never demanded of the members, but left to their own free will.

Con. There is nothing objectionable about such a private confession. Indeed, it may be considered a blessing to those who are greatly troubled in their hearts. I think it even a duty of the pastor if a member asks for it.

Pro. It has been a special blessing to many, no doubt. Now as Paul states that one should examine himself first and then eat of the bread and drink of the cup, a preparatory service<sup>2</sup> as observed in the Lutheran Church is certainly

<sup>2</sup> In Luther's *Catechismus major*, i. e., Larger Catechism, as given in the Book of Concord, Mueller's edition, those parts which treat of Confession and the Office of the Keys are omitted, and as he compiled this catechism before he wrote the Small Catechism, it is evident that this latter catechism in its first edition also omitted these parts. This undoubtedly has been the reason why some Lutheran churches do not observe preparatory services, no confession and absolution. But Luther repeatedly urges the necessity of observing confession and absolution, and in the second edition of Luther's Small Catechism Confession is contained. The Office of the Keys dates back to a time soon after Luther's death.

in harmony with the Scriptures. The object is, to enable a person to receive the Lord's Supper worthily. Remember the words "*For you*" require truly believing hearts,

## CHAPTER XIII.



### CLOSE COMMUNION.



PLEASE tell me, Mr. Pro, what is meant by close communion?

Pro. Close communion means not to admit to the Lord's Supper all who might be present at its celebration without asking or knowing who and what they are, and to what denomination they belong.

Con. Is close communion observed by all denominations?

Pro. Not by all, but the largest denominations in the world are observing it.

Con. Do most of the denominations practice it?

Pro. Comparatively only a few churches practice open communion.

Con. Is close communion observed in the Lutheran Church?

Pro. It has always been observed in the Lutheran Church, especially during the first century after the Reformation. Some Lutheran churches, however, practice open communion at the present time, but it has never proved to be a benefit to them.

Con. But it seems to me those Lutheran churches who practice open communion will gain great popularity by such practice.

Pro. That might be true. But mark you, popularity is neither the object of the Church, nor a criterion of its being the true Church of Christ.



Con. What reasons can you give for observing close communion?

Pro. Some of these reasons have already been stated in the previous chapter. In addition to these reasons we will give the following:

1. A person must be baptized.
2. He must be able to examine himself; and
3. He must be a member of the church in good standing.

Con. It seems to me these conditions are too strict and too narrow, as they certainly have no tendency of uniting together all believers in Christ. My opinion is that the Lord's Supper was instituted for the very object of laying aside all strife and dissension among the different churches as well as among the individual members of the church. There is too much division and strife among the churches, and the good Lord did certainly not intend that His Supper should be used for the purpose of drawing the lines between the different denominations, thus causing and promoting division among Christ's followers. What the Church in general at the present day needs is to lay aside all restrictions and narrowness in doctrine and practice and become as broad in her views as she was in the beginning. This should especially be the case in the Lutheran Church, as she above all has a grand history, great and famous educational institutions and an educated clergy such as but few other denominations can boast in. All this commends her to the people in a very high degree, and no doubt the masses would gladly join the Lutheran Church were it not for her restrictions and narrowness in doctrine and practice. If she keeps up these restrictions, then she will have no future, at least not in this country. Her narrowness and restrictions in doctrine and practice are the thief that steals her members by the

thousands and the spade by which she is digging her own grave.

Pro. If this be true what you say as to the narrowness and restrictions of the Lutheran Church, then her outlook concerning the future is, indeed, not very bright. But I am glad to say that you are mistaken in this regard. The fact is the Lutheran Church has grown and increased wonderfully in membership especially in this country during the last fifty years. This is plainly shown by the religious census of the United States. No other denomination has grown as rapidly in membership during this period as the Lutheran Church. Again, if her restrictions, especially concerning the Lord's Supper, were really a detriment to her welfare and existence, then surely her great, leading and representative men would see the harm coming from such restrictions and propose a change in this respect. But the fact is that her best and most able men, including of course Martin Luther, are in favor of these so-called restrictions, especially concerning the Lord's Supper. Open communion has no historical backing in the Lutheran Church, and it is a child of which the true Lutheran Church does not claim to be the mother.

Con. Can you give any sound Scriptural reasons for observing close communion?

Pro. It would be strange, indeed, if no Scripture reasons could be given for observing close communion.

Con. All churches claim to have a Scriptural reason for their doctrine and practice. But I want to know whether you could give me a *sound* Scriptural reason. That is the question.

Pro. A true Lutheran knows of none but sound Scriptural reasons for his doctrine and practice.

Con. Very well, then, please, give me a sound Script-

ural reason why only baptized persons should be admitted to the Lord's Supper.

Pro. By Baptism we are born again of water and of the Spirit. John 3: 5. The Lord's Supper is not instituted for the purpose of regenerating mankind. The special object of the Lord's Supper is the sacramental communion with Christ of those who are already born again. By Baptism the new spiritual life is produced, and the Lord's Supper is the special nourishment of this new life.

Con. But do you know of any example in the Scriptures that only baptized persons participated in the Lord's Supper?

Pro. Yes, sir. Every one of the disciples to whom Christ gave the Lord's Supper was baptized. Then we know that in the old covenant only those who were circumcised were permitted to eat of the paschal lamb.<sup>1</sup> Ex. 12:

<sup>1</sup> Why females were permitted to eat of the paschal lamb see my *Baptizein*, p. 73.

48. There is not one instance on record during the days of the apostles nor during the early centuries of the Church where an unbaptized person had been permitted to partake of the Lord's Supper.

Con. I see your first reason for close communion is sound and Scriptural. But how about the second reason, viz., that a person must be able to examine himself?

Pro. This self-examination is plainly commanded in the Scriptures, viz., "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11: 28. 29.

Con. From this passage it is plain that a person should examine himself, but it does not show that this self-examining must be done in a special manner before taking the



Lord's Supper. It can be done at the very moment when a person is about to eat and drink Christ's body and blood.

Pro. Paul uses the expression *καὶ οὕτως*, which is rendered in English "and so" before the words "let him," etc. The force of this expression is: then, under these circumstances, after having considered, etc. By this expression Paul points back to what he said in the foregoing twenty-seventh verse, viz.: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." To be guilty of the body and blood of the Lord is equal to damnation. Now in order to avoid the unworthy eating and drinking, Paul admonishes us under such circumstances and for this reason to examine ourselves before taking the Lord's Supper whether or not we are prepared for the Lord's Table. If we find that we are properly discerning the body and blood of Christ from any other food, that we recognize our sinfulness, and that we truly believe that forgiveness of sin is granted us in the Lord's Supper, then let us come and eat and drink the body and blood of Christ. All this is included in the expression "and so let him," etc. But such a thorough self-examination can not be made in a moment; and if it is, it must be very superficial. But no earnest Christian will act superficially in matters pertaining to eternal life and death.<sup>2</sup>

<sup>2</sup> The disciples of Christ were directed to self-examining by Christ's words, John 13-16.

Con. I must admit that self-examination before taking the Lord's Supper, as you describe it here, is altogether Scriptural. But then little children, unconscious and deranged persons, etc., are not permitted to come to the Lord's Table.

Pro. No, sir, because they can not obey the plain command of self-examination. And if a pastor, in spite of this



inability of self-examination, gives the Lord's Supper to them, he shows that he is a most unfaithful steward of the mysteries of God. "Let every man prove his own work." Gal. 6: 4.

Con. The third reason for close communion, viz., that a person must be a member of the church and in good standing, is quite difficult to understand. It has given me and many others a great deal of trouble and offense. I can not see how you can produce a Scriptural reason for this statement.

Pro. If you will please give me an impartial hearing, then I am quite sure that you will at last agree with me.

Con. I will certainly do that, as I am in earnest about knowing what is right, proper and Scriptural in this important matter.

Pro. Very well. You will admit that there is a difference between the preaching of the Gospel and Baptism, and the Lord's Supper. Preaching of the Gospel and Baptism are for all people and nations, but the Lord's Supper is only for those who have been enlightened by the Holy Spirit so as to be able to discern the body and blood of Christ. The very nature and character of the Lord's Supper demand a public confession whether or not the partaker really believes that the words which Christ spoke at the institution are true. Suppose a person earnestly believes that he receives the true body and blood in the Lord's Supper. How can he stand alongside with another person at the Lord's Table, who does *not* believe in the real presence of the body and blood of Christ and have true Christian fellowship with him? Is yes or no of no importance in Christian brotherhood and church fellowship? If, for instance, a Catholic, a Jew, a Calvinist, and a Lutheran would come to the same Lord's Table at the same time, there would be four persons of four different confessions as to what the

Lord's Supper really is. And if a Lutheran pastor gives the Lord's Supper to all four persons, he is not only encouraging those that hold false doctrine concerning the sacrament, but by his very action he also proves beyond doubt that he himself has no definite confession at all concerning the Lord's Supper. But a person who has no clear and definite confession concerning this sacrament as well as on any other fundamental doctrine, is indeed in a worse situation than he who has a definite although wrong confession on such doctrines. The impression of these four partakers, caused by the action of such a Lutheran pastor, can be but this: The administrator of the sacrament is either not honest in his convictions, or he has no positive confession at all.

On the other hand, the Catholic, Jew, and Calvinist are also guilty of either being dishonest in their conviction, or of having no positive confession on the Lord's Supper, otherwise they would not ask of the Lutheran pastor to admit them to the Lord's Table.

Con. According to this, open communion can only be practiced by all those who have no definite views concerning the Lord's Supper.

Pro. It can be practiced only by those to whom "yes" and "no" is good theology.

Con. I don't care very much for such theology.

Pro. Neither do I, because that which is not good can scarcely produce anything good.

Con. But open communion is certainly commendable as a polite act of church-fellowship. It makes a bad impression if in a Lutheran church only the members take the Lord's Supper, and the strangers belonging perhaps to some other church are not invited to partake.

Pro. True church fellowship is only possible among those who have but one true, common faith. The mere out-

ward act of fellowship must not be taken for true fellowship in faith. After the act of fellowship between members of different churches at the Lord's Table, each one of the partakers remains just what he was before. The Catholic remains a Catholic, the Jew a Jew, the Calvinist a Calvinist, the Methodist a Methodist, etc. There is not a case on record where open communion resulted in a general rejection of denominational views and barriers. But on the other hand, the result of open communion has been very telling in producing great indifference in doctrine and in frequent partaking of the Lord's Supper.

Article VII of the Augsburg Confession plainly demands *agreement* concerning the doctrine of the sacrament in church unity, and in Article VIII of the same Confession we are told that the sacraments are also *marks of profession*, i. e., a public testimony that all who commune together hold one and the same faith and confession concerning the sacraments. From this it is evident that no one who subscribes to the Augsburg Confession in good faith can practice open communion.

Con. It seems to me your argument leads to the claim that *no* church should practice open communion, no matter how wrong their views concerning the Lord's Supper may be.

Pro. That is certainly the only proper inference from the correct doctrinal attitude concerning the sacrament of the altar. The observing of the Lord's Supper of any denomination is always a public confession of what it believes concerning this sacrament, and it is therefore equally wrong to admit anyone who does not hold together with that church the same wrong views of the sacrament. It is just as wrong for Calvinists to admit Lutherans, as it is for Lutherans to admit Calvinists.



Con. You said that a person must not only be a member of the church, but also a member in good standing. What do you mean by that?

Pro. By that is meant, that a person's conduct must be so as to make the impression that he is a Christian and not ashamed of confessing Christ. You know that anyone who denies Christ is none of His. This denying is done chiefly by false doctrine, and by a godless life. Hence anyone who according to all appearance denies Christ by his conduct, can not be admitted to the Lord's Table.

Con. Would not this exclude all who are connected with a business of a doubtful character?

Pro. Prove that a person's connection with any business or society is equal to a denial of Christ, and you have proved the fact that he is unworthy of the Lord's Supper and that he therefore must be excluded from partaking of the same.

Con. But does it not appear as though the pastor judges the heart by refusing the sacrament to certain people?

Pro. That would be a terrible sin. Only God can judge the heart. But the pastor has a conscience which he must keep clear, and a responsibility for which he must answer. If a person confesses the true doctrine and leads to all appearance a life in harmony with his confession, then the pastor has sufficient evidence of considering him worthy of the Lord's Table. If such a person is still an unbeliever at heart, then God will judge him, but the pastor's conscience is clear and the responsibility for that person has been taken from the pastor.

Con. But does not the pastor or the congregation that excludes certain persons from the Lord's Table thereby say that these persons are no Christians at heart?

Pro. If those who belong to other churches, and who apparently lead a Christian life, are not admitted to the



Lord's Supper in the Lutheran Church, it is not done because they are no Christians at heart, but simply because they are not *one* with us in faith. It is indeed no pleasure for a Lutheran pastor to exclude any one from holy communion. But it is not the pastor's, but the Lord's Table, and therefore he can only act in harmony with the directions of Him, who has made him steward of the mysteries of God. But it is required of a steward to be faithful. 1 Cor. 4: 2.

Con. I am convinced from this that the Lord's Supper is instituted for the high and holy purpose of communion with Christ as well as among all who hold but one common faith. This makes it really a communion of saints. Close communion, if properly understood, can but be of beneficial results to those who practice it, as well as to those who hold erroneous doctrine concerning this sacrament.

Pro. That is very true. What the Church in general needs in our time is not a denial of fundamental doctrines of the Scriptures, but a clear, positive confession of these doctrines. The greatest evil in the Church at the present day is the fact that the wine of positive confession is mixed with too much water of denominational laxity. Let the pure cup of positive convictions in doctrine and practice be restored, and the Church will, even in our days, be that glorious star that leads the nations on to Bethlehem.

## CHAPTER XIV.



### PREDESTINATION AND THE LORD'S SUPPER.



IN presenting the doctrine of the Lord's Supper, we are confronted by two very dangerous extremes that must be carefully avoided. These extremes are on the one hand the Roman *opus operatum* theory, and on the other hand the Calvinistic doctrine of absolute predestination. These extremes are the Scylla and Charybdis of doctrinal exposition, and drifting either to the one or to the other necessarily involves danger of perverting the truth as revealed in the Scriptures. Anyone who thoroughly recognizes the danger of drifting to either one of these extremes will easily be aware of the fact that the only safe and sound course of doctrinal explanation is the golden midway between them.

The *opus operatum* theory has really been the prime cause in the Roman Church of perverting the Eucharist into a sacrificial mass accompanied by pompous dramatical performance, and the absolute predestination doctrine has led the Calvinistic Reformed churches to consider the Lord's Supper as being but a mere symbolizing rite, observed with but few cold and dry ceremonies.

The danger of the *opus operatum* theory is apparently well understood in the Lutheran Church and therefore easily avoided. But the case is apparently not quite so clear in reference to predestination on account of the fact that the Eucharist stands in a certain relation to predestination. To clearly understand this relation should be the object of every Bible student.

In the first place, there can be no doubt concerning the fact that the Triune God from all eternity ordained the Means of Grace for the purpose of saving mankind. These means have their absolute existence not by virtue of man's will, but solely by virtue of God's will. If man had the power of ordaining the Means of Grace, then he would also have the power of saving himself. But that man does not in the least degree possess this self-saving power is evident from almost every page of Holy Writ.

It is plainly stated in our Formula of Concord<sup>1</sup> that

<sup>1</sup> Ut Christi meritum ejusque beneficia per verbum et sacramenta nobis offerrentur, exhiberentur et distribuerentur.—Mueller's ed., p. 708.

eternal election or predestination includes also "that Christ's merits and benefits shall be proclaimed, offered and given through the Word and sacraments." In previous chapters we have already sufficiently shown that the existence of the Means of Grace is not dependent on the will of man.

The fact is that the Lord's Supper would not exist had it not been included in God's eternal plan of salvation. But the foreordaining of the existence of the Lord's Supper is by no means equal to foreordination of the individual use of the same. God did not decree from eternity who should and who should not use the Lord's Supper. It is not an absolute decree on the part of God who should eat and drink to himself salvation or damnation in the Eucharist. But this view must be held by those who subscribe to Calvin's doctrine of predestination. According to the doctrine of absolute predestination the very first step in the order of salvation is the *insertio in Christum*, i. e., to be placed in Christ. All other steps or links in the plan and order of salvation are but of secondary importance. If by virtue of an eternal decree a person is translated into Christ, then his salvation is an accomplished fact, and the Means of

Grace, especially the Lord's Supper, can be to him but mere signs and symbols of the will of God, that is, of the fact that God wills the salvation of a certain number of mankind. The individual receiver of these signs and symbols, however, has no guaranty in them of belonging to God's elect. Furthermore, according to this doctrine all who are not fore-ordained to salvation must be considered unworthy of the Lord's Supper. They may firmly believe of receiving life and salvation in the sacrament, but they are deceived, and it is God Himself who deceives them. He offers to them the kernel of salvation, but He gives them the husks of damnation. God proclaims to the world that He has no pleasure in the death of a sinner, but He dooms the majority of mankind without giving them an opportunity of being saved. God declares that He will in no wise cast out anyone who comes to Him, John 6: 37, but only a few will He permit to come to the prepared mansions above. God prepared those things which no eye hath seen, nor ear heard, and never entered into man's heart for *all* that love Him, 1 Cor. 2: 9, but He discriminates among men without any regard to their love for the purpose of accepting a few and to reject the others.

How cheerless, how terrible is such a doctrine of absolute predestination! It reduces God to a tyrant, to a monster, and makes the poor sinner a mere plaything in His merciless hands. No wonder that Calvin put such great stress on the words "this do in remembrance of me" in explaining the Lord's Supper, as his doctrine of an absolute decree naturally and logically points to these words as being the chief thing in the sacrament. All that he says about the signification, the substance, and the efficacy of the Lord's Supper results at last in the fact, that these words are the chief thing according to his views.



We are well aware of the fact that Calvin nevertheless claims that God apparently offers salvation in the Eucharist also to those who are reprobated. But this simply makes the case worse than ever, as this earnestness in offering salvation on the part of God becomes entirely meaningless by virtue of the limitation caused by His own absolute decree. The earnestness connected with the offering of grace and salvation by means of the sign and symbol in the Eucharist could be a benefit and blessing only to those who are already absolutely sure of their being elected. But why, we ask, should a person who claims to be absolutely sure of his being elected use any Eucharistic signs and symbols at all? If he is elected, then they can be of but little or no benefit to him. If he is not elected, then it follows with equal force that he can derive no benefit whatever from using them.

Indeed, from whatever standpoint we may consider absolute predestination, it is bound to destroy the essence and character of the Means of Grace, especially in reference to the Eucharist. There can be no consolation for one who is troubled in his mind about his soul's salvation, as he is constantly confronted by God's arbitrary, absolute decree, that leaves him in the dark as to his own personal election.

The relation in which the Eucharist stands to eternal predestination is this:<sup>2</sup> It exists as a Means of Grace by

<sup>2</sup> Predestination lies within the sphere of the means of Grace, and not outside of it where absolute Calvinism places it.

virtue of God's foreordination of the plan of salvation. But the very character of the Means of Grace is such, that election of certain persons can not deprive them of their own inherent power and efficacy, nor can they, by virtue of their essence and character ever become an *opus operatum*. The Lord's Supper is efficacious because Christ is there. But

Christ is not in the Eucharist by virtue of an absolute, eternal decree. He is in the Eucharist by virtue of His own free will. But wherever Christ is, there He is always efficaciously, and from this it follows that each and every one who receives the Lord's Supper receives Christ. Of course, if the *opus operatum* theory be true, then it would be a fact that every one who receives Christ in the Eucharist would be saved. There would be no other use of the Eucharist but a salutary one, and Paul's statement concerning the result of worthily or unworthily eating and drinking would be altogether superfluous.

<sup>a</sup> Wo mir Christus bleibet, da soll mir alles bleiben und gefunden werden." — Quoted by Sartorius in his *Meditations*, etc., p. 135.

The question is, does the individual, salutary use of the Lord's Supper depend on God's eternal decree or not? The answer can only be: The salutary use of the Eucharist depends entirely on the personal faith of him, who partakes of the Lord's Supper. The words "For you," says Luther, require truly believing hearts. Faith is the necessary hand by which all divine blessings and benefits are received. Christ and His merits must be apprehended by faith, and where there is no faith, there is also no saving Christ with His merits. "Where Christ remains to me, there everything shall be found and remain to me," says Luther.<sup>3</sup>

The question arises, Is not personal faith also the result of God's eternal absolute decree? If the answer is in the affirmative, then we have drifted into the Calvinistic camp. If we answer that faith is produced by man's own power and will, then we share our fortunes with the synergists. How then is this faith, upon which everything depends in the Lord's Supper, produced and obtained? We answer, faith is produced and obtained by the proper use of the Means

of Grace, viz., the Word and sacraments. The Holy Ghost calls mankind to repentance through the preaching of the Word. He enlightens the sinner with His gifts. And if man does not obstinately resist the gracious work of the Holy Spirit in him, faith will be produced in his heart. "So then faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. "Ye are risen with Him through the faith of the operation of God." Col. 2: 12. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

It is the very nature of the Means of Grace, namely the Word and the sacraments, to produce faith in man not by force, nor by virtue of an eternal, absolute decree, but by a proper application and use of the same. And that we may persevere in this faith to the end of our days, we are told in the Scriptures that we "are kept by the power of God through faith unto salvation." 1 Peter 1: 5. Thus we are saved according to God's mercy. Titus 3: 5.

From all this we see that the golden midway between the two extremes, viz., the *opus operatum* theory on the one hand, and absolute predestination on the other, is the way of faith. Let faith hold its proper place in presenting the doctrine of the Lord's Supper, and all danger of drifting too far to the right or to the left can easily be avoided. If mere eating and drinking can accomplish the great things in the Eucharist, then Rome holds the right view; if man is translated into Christ by virtue of an absolute decree, then the Calvinistic Reformed are right as Eucharistic communion with Christ can be of no special benefit. But if everlasting life depends on believing on the Son, John 6: 40, then the Lutheran Church stands firmly on the Word of God in her doctrine concerning the Lord's Supper.



## CHAPTER XV.



### IMPROPER APPLICATION OF THE LORD'S SUPPER.



NDER this heading we intend to speak first of the application of the Lord's Supper to infants, and secondly of the superstitious use of this sacrament.

Infants, like adults, must be saved by the Means of Grace. This fact is so evident from the Scriptures that no time needs be spent to prove the same. But it does not follow from this that all the Means of Grace must be applied to infants in order to save them. In His plan of salvation God has taken into consideration the condition of man in all stations in life, from the day of his birth as well as to his old age. And for this reason He has arranged the Means of Grace so as to accomplish their object, namely salvation, in all stations of life. The "rightly dividing of the Word of truth," 2. Tim. 2: 15, points to the fact that Baptism is to be applied to infants, and the Lord's Supper to those who are able to discern the Lord's body. This rightly dividing of the Word was also observed in the old covenant, as it is well known that circumcision was applied to infants as a rule, and the passover was partaken of only by those who were circumcised. There is no case on record in the Scriptures where unbaptized infants have ever been partakers of the paschal lamb. Neither is there a case recorded in the New Testament where the Lord's Supper was given to infants. The very nature of the Lord's Supper demands conscious faith and the ability of discerning the body of the Lord, and self-examination. In addition to this the Lord requires of the partakers of His body and



blood a proclamation of His death. That infants can not fulfill these requirements, needs no proof.

But in spite of this fact infant communion was observed already in the days of Cyprian, A. D. 200. He states<sup>1</sup> a

<sup>1</sup> *De lapsis*, p. 32.

case where a little child that had been forced to eat bread saturated with wine at a festival of the heathen idols, refused to take the cup of communion. Thereupon the deacon poured the communion wine into the child's mouth, but the child vomited it up again. It was a general custom in the early centuries to give the Eucharist to infants. It was done either by saturating a little piece of bread in wine, then given to the infant, or after the little morsel of bread was given, the priest would dip his finger in the wine, then give it to be sucked by the infant.

In the Eastern and North African churches baptized children were regularly admitted to communion, and not till in the fifth century was it forbidden in the Western churches. The Greek Church, however, has always observed infant communion up to this day. Some of the smaller denominations at the present time also observe infant communion. In Luther's days the Bohemian Brethren observed this custom. Luther<sup>2</sup> says in a letter: "I can not approve

<sup>2</sup> See his letter to Hausmann, A. D. 1523.

of the Bohemians giving the Lord's Supper also to children, although I will not call them heretics on that account."

The question is, Why did the Church in the early centuries observe infant communion, as there is no Scriptural example or command to warrant such a custom? The answer can not be that there were no enlightened representative men in the Church during this period who might have seen this mistake. On the contrary, some of the greatest and most illustrious fathers of the Church lived at that period,

whose mental ability, earnestness and zeal is the marvel even in our days. Nor can it be claimed that they were lacking in appreciating the high and holy character of the Eucharist, as it is evident from their writings that they all bowed in holy reverence before this sacred institution. No one will accuse them of intentional disrespect concerning the administration of the Lord's Supper.

The only answer to our question why they observed infant communion is found in the fact that they more or less misunderstood the important sixth chapter of the Gospel according to St. John, especially the fifty-third verse thereof. Although the words of Christ as recorded in this chapter were uttered at least a year before the Lord instituted the Eucharist, yet they were considered as standing in direct connection with the words of institution of the Lord's Supper, and that for this reason the Eucharist had to be explained in the light of John 6. But that these words can not be understood of the sacramental eating and drinking of Christ's flesh and blood is evident chiefly from the following reasons: 1. The sacramental eating and drinking of Christ's body and blood was not yet instituted at the time when the Lord spoke the words recorded John 6. 2. The eating and drinking spoken of in John 6 is not commanded to be observed by means of any earthly elements. 3. The eating of the bread of life as the real Manna from heaven is absolutely necessary for salvation, as we already stated in a previous chapter, whereas the Lord's Supper is not absolutely necessary to obtain salvation. Not the being deprived of the Lord's Supper by circumstances will forfeit salvation, but its contempt.

Not in the light of John 6 must the Lord's Supper be explained, but *vice versa*, many points of John 6 become clear in the light of the institution of the Eucharist. However, infant communion was based chiefly on the fifty-third

verse of John 6, viz.: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

It was well understood by the early Church that infants are conceived and born in sin. Ps. 51: 5. Not a single line can be found in the writings of the early church fathers in which the doctrine of original sin is denied. From the Scriptural doctrine of original sin they very naturally and correctly concluded that infants, as well as adults, had to be born again by the Means of Grace before they could enter into the kingdom of heaven. That by Baptism this spiritual regeneration is accomplished also in little children, the early Christians never doubted, and for this reason they did not deprive infants of Baptism, especially not in cases of dangerous sickness. Being fully aware of the fact that by Baptism infants were regenerated and made members of Christ's Church here on earth, they nevertheless believed that the life, spoken of in the above passage, was bestowed on the infants directly and in a special manner by giving the Lord's Supper to them. The absence of this spiritual, eternal life of which Christ speaks in the above words is equal to eternal death, and the Lord's Supper was considered a special *φάρμακον ἀθανασίας*,<sup>3</sup> that is, a counter-poison of death,

<sup>3</sup> This expression is used by Ignatius, epist. ad Eph.

or a means of resurrection. By receiving the Eucharist the fathers in that early period generally believed that the germ of immortality and of blissful eternal life was planted into the body of the worthy receiver of the same. And that they considered baptized infants especially worthy of receiving this germ of blissful eternal life was indeed very natural. Hence the love for their children, and the ardent desire of saving them by bestowing on them this spiritual life that Christ came to give, as well as their strict obedience to the Word of God as they understood the same, led the early



Christians to the improper custom of applying the Eucharist to little children.

The Western or Latin Church forbade this custom in the fifth century in accordance with 1 Cor. 11: 28. 29, viz., "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." In accordance with this injunction of the Scriptures children were now thoroughly instructed as to the importance of the Lord's Supper, and not till they were able to discern the body of the Lord from other food were they admitted to communion.

It would certainly be a great mistake to believe that because the above words of Paul were from now on also applied to little children, all the fathers of the Church ceased to explain the Lord's Supper in the light of John 6. On the contrary, the Latin or Romish Church held and still holds that in this chapter Christ speaks directly of the Lord's Supper. Cardinal Gibbons<sup>4</sup> says concerning John 6: "But

<sup>4</sup> See his *Faith of our Fathers*, p. 330.

the best and most reliable interpreters of our Savior's words are certainly the multitude, and the disciples who were listening to Him. They all understood the import of His language precisely as it is explained by the Catholic Church. They believed that our Lord spoke literally of His body and blood."

It is true, Luther<sup>5</sup> also holds that there is a certain

<sup>5</sup> "Das 6. Kapitel des Johannes ist der Einsetzung des Sakraments nicht entgegen, denn wiewohl Christus da allein von geistlicher Nieszung seines Leibes spricht, nemlich vom Glauben, so ist es doch allhie eingesetzt, auch leiblich zu essen und wird damit dem geistlichen Essen nichts abgebrochen noch gehindert, sondern wir lehren, dasz auch solch geistlich Essen im Sakrament sein soll; also



ist laut den Worten: das ist mein Leib, die äusserliche Nieszung eingesetzt, ob die schon Joh. 6 nicht eingesetzt ist." — Lindner in *Lord's Supper*, p. 244.

connection between John 6 and the Lord's Supper, which is evident from his statement over against Zwingli and Oekolampad, viz., "The sixth chapter of John is not contrary to the institution of this sacrament, for although Christ there speaks only of the spiritual partaking of His body, namely of faith, it is nevertheless here enjoined to eat the same orally, and the spiritual eating is on that account not lessened nor interfered with, as we teach that also such a spiritual eating shall be observed in the sacrament; hence according to the words, 'This is my body,' the external (oral) partaking is instituted, although in John 6 this is not instituted."

From these words, however, it is plainly seen that Luther considers John 6 as speaking of the spiritual eating of the flesh of Christ which is by faith, whilst the sacramental or oral eating and drinking is meant in the institution of the Eucharist. Luther says also that, by considering John 6 as the seat of the doctrine of the Lord's Supper, he could have given the Papacy with its doctrine of the Mass the hardest blow. But he refrained from doing this as such a use of John 6 is against the institutional words of the Eucharist.

The question presents itself: At what age should our children be admitted to the Lord's Supper? In answering this question it is almost wasting time to pay any attention to those modern theological writers<sup>a</sup> who claim that children

<sup>a</sup> Lindner makes this claim in his *Doct. of the L. S.*, ed. 1831.

According to him "Christ in us" is the object of the Lord's Supper, and "Christ for us" the object of Baptism. The first is easier to believe, therefore for children; the second is difficult to believe, therefore for adults, who alone should be baptized.

ought to receive the Lord's Supper before they are baptized. This claim is based on the idea that the first thing necessary for salvation is "Christ in us." But as the Lord's Supper is the special means by which Christ enters into us either spiritually or orally, according to those who make this claim, it is considered necessary to give the Eucharist to children as soon as possible. Strange it is indeed that such notions can be advanced by any Bible student in our century. This doctrine would lead us back to the custom of infant communion of the early Church.

The proper answer to our question is that a child ought to be admitted as soon as he is able to examine himself and to discern the body of the Lord. This advice is also given by Spenser in his Catechetical Sermons. But in order that all things are done decently and in order, the child ought to be examined on the subject by the pastor. That catechetical instruction and confirmation ought to precede the partaking of the Eucharist is based on good Scriptural ground. But it would certainly be against the Scriptures to hold that they must absolutely and always precede the partaking of the Lord's Supper. Cases may occur where children at a very early age are quite advanced in Christian knowledge. And if such a specially advanced and enlightened child should have, in case of dangerous sickness, an ardent desire to partake of the Lord's Supper, we see no objection why its desire should not be granted, even if the child is not confirmed. However, if such a child should recover from its sickness, its confirmation ought to follow nevertheless, just as with all other children. An exception of the rule should never become the rule itself.

The applying of the Eucharist to infants is by no means as objectionable as using the same in a superstitious manner. Superstition is indeed a terrible thing. And what a firm hold superstition always had on human nature! The

whole heathen world is cursed by superstition. Neither the cultured Greek nor the intelligent Roman has been free from superstition. And the boldest infidel, who looks with contempt upon the Christian's faith, is swayed by some kind of superstitious ideas. Even of Napoleon, the hero of many battles, it is said that he would often take recourse to superstitious means before the battle, in order to know whether or not he would be victorious.

Immediately after man's creation, or rather in the very act of his being created, God revealed the truth that He alone was worthy of worship, trust, and confidence. But man soon began to depart from this truth. Surrounded by all the luxury of creation, man soon began to worship the gifts and powers of nature rather than the God of nature. Superstition had already taken a firm hold of his nature, leading him more and more away from God, until he had almost forgotten the fact of the existence of a super- and extramundane God. Only Israel remained true to its God, while the rest of mankind was hopelessly drifting on the sea of superstition. And when in the fulness of time the Son of God came into the world, He found that the seat of Moses was occupied even by the Scribes and Pharisees deceiving the people with their fables and superstition. And even the small circle that He gathered around Himself, viz., His disciples, were not entirely free from superstition. It required the special enlightening of the Holy Ghost before they were delivered entirely from the grasp of superstition. Without fear of contradiction Paul could declare from Mars's hill to the cultured Greek audience: "Ye men of Athens, I perceive that in all things ye are too superstitious." Acts 17: 22. Not in a few, but in *all* things were they too superstitious, which statement is corroborated by the fact, that there were more gods worshiped at Athens than in



any other part of Greece, and that they kept a double number of festivals in honor of their idols. What Paul here says of the Greeks is equally true of the Romans. Indeed, the history of Christianity from the days of the apostles up to our time is that of constant battling against superstition. Superstition is the great wall which Satan built around his kingdom, and if it is broken down by the power of the pure Gospel, Satan is ceaselessly active to build it up again.

That the heathen world is in the power and hands of superstition is not to be wondered at, as they are without the spiritual light and dead in trespasses and sin. But that this noxious poison should be found even in a Christian congregation that confesses the pure doctrine of God's Word is indeed lamentable and greatly to be deplored. However, the case becomes still more lamentable and sad beyond all human power of description, if the most holy and sacred institution, namely the Lord's Supper, is reduced to the service of superstition. And yet this is done at times by those who pretend to be believers, followers and servants of Christ.

That the whole Romish doctrine of the sacrificial Mass is the child of superstition, is well known by the impartial, earnest Bible student. Indeed, Rome has not a single ceremony in its religious service that is not more or less tinged with superstition.

When the early Christians applied the Eucharist to infants, it can hardly be said that they did this from superstitious motives. But the ancient catacombs of Rome, Naples, Malta, and Palermo tell a story that evidently points to superstition. We do not refer to the custom of placing in the tomb the utensils used by the deceased during life, such as clothes, jewels, ornaments, amulets, etc., and in case of deceased children their little toys, as this custom



could be observed by the early Christians without connecting any superstitious notions with it.

We refer however to the so-called *phiolae rubricatae*, i. e., the blood vases that are found in large numbers in these ancient catacombs. These vases or jars contain a red ground with Christian symbols figured on it. This red ground, as modern investigation has shown, resulted from the dregs of the red sacramental wine with which these vases were filled, then hermetically sealed and placed alongside of the deceased person. We do not see what else can be inferred from this fact, than that this sacramental wine should serve as a special protection and blessing to the deceased. Indeed, this is in harmony with the Romish sacrificial Mass theory which is believed to be beneficial also to the dead. Thus we meet with a superstitious use of the Eucharist even in the city of the dead, i. e., in the catacombs.

Cases have occurred where sick people used the Lord's Supper for no other purpose than to recover from their physical illness. They believed the Eucharist to be a wholesome medicine for the body. In other cases the sick persons believed that they would have to die after having received the Lord's Supper; hence they postpone the partaking of the same as long as possible, or until they are personally convinced that they must die. Others believe that it results in bad luck by giving the Eucharist to the sick during day time. All this is but superstition. It also occurs that, if a believing person takes sick and loses his mind during the sickness, the relatives of the unfortunate patient request the pastor to give the Eucharist to him, believing that it will restore his mind, or that it will be a special blessing to him. But such a request is that of superstition, and no pastor can grant it without himself becoming guilty of a superstitious application of the Eucharist.

The writer in his youthful days heard an old grayhaired member of the Church once making the following statement: "If I eat a potatoe in God's name and believe that I receive the Lord's Supper, I will surely partake of the body of Christ." We were too young at that time to fully understand this statement, but at any rate we resolved already at that time never to receive the Eucharist in such a manner. However, such a statement evinces rank superstition concerning the Lord's Supper.

No doubt many more cases of a similar character could be cited that plainly show the superstitious application of the Eucharist. Would to God that there were none such cases on record! Let the only high and holy object of receiving the Lord's Supper be the communion with Christ and among all truly believing hearts, and that by the giving and shedding of Christ's body and blood we will obtain remission of sins, life and salvation. May the Lord protect us from all superstition.

## CHAPTER XVI.



### HISTORY OF THE EUCHARIST DURING THE FIRST THREE CENTURIES.



HE history of the Eucharist is naturally of great interest to all who desire to be thoroughly informed concerning this sacred institution of our Lord. But it is certainly a cause of rejoicing that neither the character and essence, nor the doctrinal import of the Eucharist is dependent on the history of the same. The words of the institution of the Eucharist alone teach us its character and essence as well as its proper use, whilst the history of the Lord's Supper can reveal to us only what the Church believed concerning this sacrament, and how it was administered during the different periods of the existence of the Church. In the institution of the Lord's Supper we are dealing with the infallible words of Christ, but in the history of the Eucharist after the days of the apostles we are dealing with the opinions of men liable to err. But if the history of the Eucharist nevertheless reveals to us the fact that the early Church always held the true and pure doctrine concerning the essence of this sacred institution, then we have additional reasons of rejoicing in the gift of this special Means of Grace. There is no lack of histories on the Lord's Supper. However, it can not be claimed that all these histories were written from an impartial standpoint, and for this reason many of them are deceiving the reader. But nothing can be gained by deception. Of course, a church that bases its doctrine on tradition and the writings of the fathers rather than on the infallible Word of God,

will very naturally be inclined to pervert historical statements so as to force them into its service. But fortunately history is an open book especially in our days that can be read not by one denomination only, but by all, and for this reason any historical perversion and deception will soon be detected. And as we are very anxious that the reader will pass the verdict of impartiality and truthfulness on the following historical sketch concerning the Eucharist, we will give the facts just as we find them recorded in the many different places.

The history of the Lord's Supper begins at the very day or rather night when Christ instituted the same. The events following immediately after its institution have already been stated in a previous chapter; hence we will not repeat them here. Our object therefore is to show in this chapter first, how the disciples of Christ considered and observed the Lord's Supper after the resurrection of Christ, and then the teachings concerning the Eucharist of the immediate followers of the apostles up to the close of the third century.

The disciples of Christ usually called the observing of the Lord's Supper *the breaking of the bread*. However, the breaking of bread mentioned for the first time after Christ's resurrection in Luke 24: 30-35 does not refer to the observance of the Lord's Supper. Here we read the following: "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." "And they told what things were done in the way, and how He was known of them in breaking the bread."

This occurred at Emmaus, and the two disciples who knew the Lord by His breaking the bread, were not present at the institution of the Lord's Supper, as they did not belong to the chosen twelve disciples. If Christ had intended to celebrate His Supper with them, then He would have blessed and given to them also the cup. It is perversion of truth



of the grossest kind to claim that Christ here changed the institution of the Eucharist by giving it under one kind. This breaking of the bread was done by Christ while He and the two disciples were partaking of a general, common evening meal. They knew Him by the characteristic manner and solemnity of asking a blessing on the food, just as they undoubtedly had often before seen Him doing the same at common and usual meals. Christ here simply observed a custom practiced at the common meals by all pious Jews. But the peculiar manner in which He did this was well known to them, and for this reason they knew who it was that had expounded the Scriptures to them on the way.

The breaking of bread mentioned Acts 2: 41. 46, however, refers to the celebration of the Eucharist. Here we read: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Here we have a description of how the apostolic Christians strengthened the bond of union and fellowship among them, viz., that they remained firm in the doctrine of the apostles; that they would meet from house to house as well as in the temple for prayer and breaking of bread, and for partaking of a common meal to which the rich as well as the poor would contribute, so that there be no distinction among them at the common table. The words "breaking of bread" refer to the Lord's Supper that was observed before or in connection with this common meal, and they do not give a description of *how* the Eucharist was observed. If the description of the very act of celebrating the Lord's Supper had been intended here, then the cup of blessing would have been mentioned. Hence the claim of Rome that here the very act of administering the Eucharist is described

by the expression "breaking of bread" is again a perversion of truth. Of course Rome makes this claim in the interest of its mutilation of the Eucharist. But if the disciples had made a change here at Jerusalem and administered the Lord's Supper under one kind only, then Paul at a later period would not have spoken so distinctly of the cup of blessing.

The next mentioning of breaking the bread is made Acts 20: 7. 11. "And upon the first day of the week, when the disciples came together to break the bread," etc. "When he therefore was come up again, and had broken bread," etc. This occurred at Troas. Here we are told in verse seven that on the first day of the week the Lord's Supper was celebrated. Before this time it was usually observed in the evening of every day. This first day of the week was Sunday. Here, as in the foregoing instance, we have no description of *how* the Lord's Supper was administered, but simply a statement that it was observed on Sunday. Verse 11 has already been explained where we especially mentioned the breaking of bread.

That Acts 27: 35 can in no way be considered as having any connection with the Lord's Supper, is plainly seen from the circumstances related in the preceding verses of this chapter. Paul was on his way to Rome when the shipwreck occurred. After having fasted fourteen days, all followed Paul's example of eating something. Paul took bread, gave thanks to God — εὐχαρίστησεν — in the presence of the other two hundred and seventy-five persons on board the ship, and began to eat. Not a shadow of evidence is here given that Paul observed the Lord's Supper, giving it to himself under one kind only. All were partaking of this meal, the unbaptized heathens as well as Paul, and if he admitted them to the Lord's Supper, then Paul is guilty

of giving it to men who could not discern the body of the Lord on account of their ignorance on the subject.

The last mention of breaking the bread in the New Testament is made 1 Cor. 10: 16, viz., "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?" Every word here stated pertains directly to the Lord's Supper. Here the cup is mentioned first before the bread, as though Paul would give a warning not to separate it from the bread in the Eucharist. Here the breaking of bread refers to the very act of administering the Lord's Supper under both kinds. The cup of blessing is here called the communion of the blood of Christ, and the bread the communion of the body of Christ. The word communion, *κοινωνία*, means the intimate union between two objects or two substances, the participation of one substance with the other, as for instance, light and glass. The light does not absorb the glass, nor does the glass absorb the light, and yet there is a communion between them, a participation of one with the other. Paul does not say, The cup of blessing, which we bless, is it not the absorption of the blood of Christ? Neither does he make any such statement concerning the bread. In such a communion or intimate union between the earthly elements and the body and blood of Christ no transubstantiation can occur, as each remains the same in its nature and essence during the union. But, mark well, Paul speaks of the very act or the holy sacramental rite of administering the Eucharist, and that this communion of the earthly elements with the body and blood of Christ occurs only during the blessing or consecration and partaking of the Eucharist. There is no mentioning here of the Romish view, viz., that also after the consecration and distribution this communion remains.



The Lord's Supper as well as baptism were also called mysteries, 1 Cor. 4: 1. They are indeed mysteries in view of the fact that God endowed the Means of Grace with the power of saving mankind. But they were also regarded as mysteries over against the heathens, as these were always excluded from partaking of them.

Thus the Apostolic Church increased constantly in numbers under the faithful administration of the Word and sacraments, and although even in the days of the apostles heresies arose, yet there is no case on record where, during the existence of the Apostolic Church, the pure doctrine of the apostles concerning the Lord's Supper was ever called in question. The Christians at that early period simply believed that in the Eucharist they received the body and blood of Christ together with the consecrated bread and wine. And at the end of the apostolic days we find that the Church had passed through many trials and tribulations, that the blood of many of her faithful sons and daughters was spilled by persecution. And when the last of the chosen twelve was called home to his heavenly reward, namely John, at the close of the first century, the second century inherited a Church pure and steadfast in doctrine and fellowship, full of vigor and spiritual life, well organized in all her official branches from the ministry down to the work of the deaconess. As a pure bride without spot or blemish the Church stepped over the threshold of the second century, carrying with her as a most precious gift the pure, undefiled doctrine of the Lord's Supper.

Let us now investigate whether or not the second century preserved this precious gift in its purity in order to bestow it on the third century as it received it from the hands of the first century.

The first danger of corrupting, if not the doctrine, yet at least the proper observing of the Lord's Supper, came



from the agapae or love-feasts that were held in connection with the celebration of the Eucharist. Already in the apostolic days Paul was obliged to speak of them in the following language: "For in eating every one taketh before other his own supper; and one is hungry and another is drunken. What? have ye not homes to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." I Cor. 11: 21. 22.

This rebuke of Paul was telling on the Church, as no such scenes in connection with the celebration of the Lord's Supper are mentioned afterwards in the New Testament. However, the fact is, that these love-feasts again caused considerable trouble at the beginning of the second century. The heathens looked upon them with horror and contempt, claiming that the most shameful vices were practiced at these feasts. And still greater became the suspicions of the heathens when the report was circulated, that at the secret celebration of the Lord's Supper and the agapae, the Christians also planned some dangerous schemes to overthrow the government of the state. This very naturally led the emperor Trajan to forbid the Christians to hold any secret meetings.

The following extract from a letter of Pliny the younger to the emperor Trajan, written but a few years after the death of the last apostle, and who was at this time governor of a Roman province in Asia Minor, will throw some light on the alleged horrors of these secret meetings. Pliny writes to the emperor: "It is my custom, sir, to refer to you in all cases where I am in doubt, for who could better guide me in my ignorance and in my hesitating? Having never been present at the trials of Christians, I know not in what manner and to what extent they are wont to be examined and punished. \* \* \* Meanwhile this was my way of dealing

with them: I asked them, Are you Christians? If they confessed, then I repeated the question with threats of punishment. Those who still persisted, I ordered away to execution." Concerning some, who in the face of torture and death renounced their faith, at least for the time being, Pliny continued: "Moreover they stated that their offence, whatever it might have been, consisted in this: On a certain day in the evening they would assemble and repeat in alternate parts a chant to Christ as God; that they then bound themselves by an oath not to commit any crime, but to abstain from robbery, theft, and adultery; not to forsake the faith and never to refuse, when called upon, to restore a deposit which had been entrusted to them. And when these rites had been performed, it was their custom to disperse, and then assemble again for the purpose of partaking of a common meal entirely harmless. This last practice, however, they had abandoned after the issuing of my edict in which, in accordance with your commands, I forbade the assembling of confraternities (*hetaeriae*) of the people." As to the increase of the number of Christians Pliny states further on: "For many persons of every age, of every rank, and of both sexes are already imperilled. Not only in towns, but even in villages and in rural districts the contagion of this superstition (by which he means Christianity) has taken effect."

From this letter it would appear that these love-feasts were of a harmless character at this period. But whatever the manner may have been in which they were held in connection with the observance of the Lord's Supper, they surely had a tendency of defiling the sacredness and solemnity of the Eucharist, especially in later years. It was therefore well for the Church to abandon them in the following centuries.

The first reliable voice to proclaim to the world the doctrine of the Eucharist and mode of observing the same,

was that of Justin the martyr, A. D. 105. Justin writes: "Then after this washing (viz., baptism) we conduct the believer, who has taken his place among us, to the brethren as they are called, in the place where they are assembled for the earnest offering of common prayers for themselves as well as for him, who has been enlightened, and for all in every place, that we may be worthy after having learned the things that are true, to be found also good citizens in our deeds and keepers of the commandments. Hereupon we salute one another with a kiss. Then there is brought *to him who presides over the brethren bread and a cup* mixed with water; and the president, upon receiving this, gives praise and glory to the Father of all things in the name of His Son and of the Holy Spirit, and for being thought worthy of these things by God. When his prayer and thanksgiving are completed, all the people present assent to his good words by saying Amen. Now Amen is a Hebrew word meaning: So be it."

"After this thanksgiving of the president and the assent of all the people, those who are called deacons amongst us give to each one present a portion of the bread and mixed wine over which the thanksgiving has been pronounced, and they carry portions away to those absent. And this food is called amongst us Eucharist, and only he is permitted to partake thereof who believes the things taught by us are true, who has been washed in the washing for remission of sins and for regeneration, and who so lives as Christ enjoined. For we regard these things not as *common bread* or *common drink*, but in like manner as Jesus Christ our Savior was made flesh by the word (logos<sup>1</sup>) of God and assumed flesh

<sup>1</sup> This expression is somewhat ambiguous. Christ Himself is the Logos according to the Scriptures.

and blood for our salvation, so have we been taught that also this food, over which prayer and thanksgiving accord-



ing to His command has been said, and after *its change*, nourishes our flesh and blood, IS THE FLESH AND BLOOD of that Jesus who was made flesh. For the apostles in the memoirs, called Gospels, tell us that Christ had thus commanded them when Jesus took bread and gave thanks, saying: This do in remembrance of me; this is my body. And having taken the cup likewise gave thanks He said: This is my blood; and that He gave to all of them."

These words of Justin, recorded in his Apology, are indeed a clear testimony of the real presence of Christ's body and blood in the Eucharist. His words are almost an exact repetition of the institutional words of the Lord's Supper. He plainly testifies that he as well as all believers had been taught this doctrine of the Eucharist not from tradition, but by the written Gospel. His statement concerning the change — μεταβολή — of the bread and wine, does by no means imply a physical change or a transformation of the same into the body and blood of Christ, as Rome holds. This Greek word is a generic term having, like the word *baptizein*, many different meanings.

It must also be well remembered that Justin wrote as the representative of the whole Church to the Roman emperor, Marcus Aurelius, as well as to the entire heathen public, with the intention of counteracting the calumny of the heathens. Therefore he was bound to tell the truth in clear and plain language. And this he did with the single exception of his statement concerning the Logos, which, however, does not in the least make his statement concerning the real presence ambiguous.

It is also remarkable that Justin in his full description of the rite of celebrating the Lord's Supper, says not a single word concerning the *breaking* of the bread. He evidently did not consider this breaking of the bread of importance, else he would have mentioned it. His mentioning



of carrying the Eucharist to those that were absent, simply shows the improper use of this sacrament.

Already many years before Justin the apostolic fathers, Ignatius and Clement of Alexandria had made some statements about the Eucharist. But as these statements refer chiefly to the results of partaking of the Eucharist, they are of no special importance in reference to the doctrine of the real presence. However, the real presence can easily be inferred from these statements. Thus, for instance, Ignatius claims in his Epist. 7 to Polycarp, that the Eucharist is the body of our Lord who suffered for our sins, and whom God raised up again from the dead. The Eucharist he calls, perhaps for this reason, the counter poison of death, a means of resurrection.

We will now hear the second clear testimony concerning the Eucharist of Irenæus, A. D. 130, a trustworthy representative of the Church. His words are: "We offer unto Him what belongs to Him, and therefore we proclaim the communion as well as the unity of the Spirit and the flesh. For as the bread, being of the earth, is no longer *common bread* after the invocation of God over the same, but is the Eucharist consisting of two things, earthly and heavenly, so are also our bodies, after having received the Eucharist, no longer perishable, but have the hope of resurrection. However, we offer unto Him these things not as though He stands in need of them, but as giving thanks for His gifts and sanctifying the creature." *Haer. lib. IV.*

Here again we are told that after thanksgiving or consecration the earthly elements are no longer common food. That they are but symbols of the body and blood of Christ is not even hinted at by Irenæus. He also knows nothing of a magical operation (*opus operatum*) in the Eucharist, saying: "Not the offerings themselves will sanctify man, but the conscience of him who makes the offering sanctifies the

offerings; if this conscience is pure, then it, viz., the offering, is pleasing unto God." *Lib. IV, 18.*

Not a word is said by Irenæus in support of the Romish oblation theory. The *προσφορά*, i. e., presentation, spoken of by Irenæus, consists simply in the offering of our hearts, our possessions, and our prayers unto the Lord. And this is done, as Irenæus states, through the Word, or through Jesus Christ.

The invocation mentioned by Irenæus, the *ἐκκλησις*, or rather *ἐπίκλησις*, means nothing else than a fervent prayer to God over the earthly elements in the Eucharist. The sum and substance of Irenæus' view on the Lord's Supper is this: By prayer or consecration over the earthly elements the heavenly element, viz., Christ's body and blood, are united in the Eucharist, and that the believing partakers of the same receive together with the body and blood of Christ the hope of resurrection to eternal life.

From all these statements of the early church fathers in the second century it is evident that the Scriptural doctrine concerning the essence and character of the Lord's Supper has not been perverted, although they now and then use expressions in reference to this sacrament that are not in harmony with the Scriptures. But, mark well, these expressions pertain not to the essence, not to the real presence of Christ, but to the result of partaking of the Eucharist. The verdict by all impartial readers must be, that under severe trials and persecutions the second century nobly contended for the real presence in the Eucharist. This commands our admiration especially if we remember that during this period the Church possessed but few representative men, so to speak, and limited educational means of defending her doctrinal position.

We will now proceed to show the conduct of the fathers of the third century in reference to the Eucharist.

Cyprian, A. D. 200, is the first representative of the Church whom we meet at the beginning of the third century in our investigation of the historical teachings concerning the Lord's Supper. In his Epist. ad Caec. he first states that in the Eucharist not mere water instead of wine should be used, but that wine may be mixed with water. This mixing of water with wine, he thinks, signifies the union of the believers with Christ. And he says, further on, that he who does not partake of the Lord's Supper separates himself from the body of Christ, hence also from salvation.<sup>2</sup>

<sup>2</sup> "Separatur a Christi corpore, procul remanet a salute."

He also urges the necessity of giving the Eucharist not only to the sick, but also to the strong and healthy to prepare them especially for the tortures of persecution. "How can we encourage them," he says, "to spill their blood on account of confessing the Lord's name, if we deny them the blood of Christ when they are about to suffer?"

We see from this that Cyprian insisted on giving also the cup to the laity. Again he says: "Whoever drinks the cup of the Lord will lose the membrance of the old man, is no longer molested by the burden of sins, and the heart will rejoice on account of the grace of God." How can all this be said of a mere typical Eucharist? His expression, "*sanguis Christi offertur*," i. e., the blood of Christ is offered, does not in the least refer to the repeated offering-up or sacrificing anew of Christ's body again and again, as Rome believes, but simply to the fact that this blood was sacrificed on the cross.

Tertullian, † A. D. 220, says: "Our body is blessed through the body and blood of the Lord, and our souls are dedicated to God. The soul enters through our Savior into a spiritual communion with God. However, there is also a supernatural, holy contact of the body with the body of



Christ." All this Tertullian attributes to the partaking of the Lord's Supper. He speaks of the body of Christ in the Eucharist, of the continual communion with the Redeemer, and the inseparable union with the body of Christ by virtue of the continual participation of the Lord's Supper. When he says, "*panis repræsentat corpus Christi*," that is, the bread represents the body of Christ, he means a symbolical representation besides its principal, sacramental, use in the Eucharist. And no one will deny this symbolization. But still more plainly does he speak in reference to those who attended the festivals of the idols and wanted also to partake of the Eucharist. Such would commit a crime over against the body and blood of Christ, he says.

The next writer in reference to the Lord's Supper is Origen, † A. D. 254, who in mental ability overtops all the apostolic fathers. How sad that such a mental giant should have been misled in doctrinal matters! Concerning the Eucharist he says: "If thou wilt go up with Christ to celebrate the passover, He will give to thee that bread of benediction, His own body, and will grant thee His own blood." *Serm. in Matt.* Origen, as is well known, believed that the *logos* was incorporeal also after the incarnation. Hence when he speaks of flesh and blood of Christ, it can not be understood in any other way than typical. That which he calls *σῶμα τυπικόν*, i. e., the typical body, is for all in the Eucharist; even the unbeliever can receive it. But the *σῶμα ἄγιον*, i. e., the spiritual body, can only be received in the Eucharist by true believers. Not the visible bread and wine, he claims, did Christ call His body and blood, but the *word* that nourishes the soul and which proceeds from the *logos*, who is God.

And yet Origen did not intend to reduce the Eucharist to a mere typical rite. He would have never accepted Zwingli's view. And Luther's doctrine would have surely



been preferred by Origen, although Origen would have remained in darkness on account of his peculiar notions of the incarnation of Christ. And to fellowship with Rome would have never entered into his mind.

That there is a certain *something* in the Lord's Supper by which special heavenly blessings are conveyed to the believer, this was plainly felt by Origen, but his special love and inclination to figurative language and explanation prevented him from seeing the real and true meaning of Christ's words of institution.

Clement of Alexandria, already mentioned, might also be quoted here, but his words on the Eucharist, few as they are, can give us no information that these other writers, quoted above, have not already given us.

Thus we come to the close of the third century in our historical investigation. The reader will observe that at this period there was at least a tendency in the Church of drifting away from the pure doctrine of the Eucharist. No church council had been held since that remarkable convent of the apostles at Jerusalem that could have discussed the doctrine of the Lord's Supper, to settle some disputed points or to correct some deviating views that might have arisen. The Church at large, as well as all her representative men, simply believed that the Eucharist is a special divine institution of obtaining special divine favors. They all perceived that the Lord's Supper is a tremendous mystery.

## CHAPTER XVII.

### HISTORY OF THE EUCHARIST FROM THE THIRD TO THE EIGHTH CENTURY.



IF we have met with but comparatively few representative writers on the Eucharist in the first three centuries of the Christian Church, we have the pleasure of becoming acquainted with quite a large number of prominent writers on this sacrament in the period which we will now investigate. The reason why we do not intend to carry our historical investigation beyond the eighth century in this chapter is that at that time a writer made his appearance, who seemed to turn the tide of public opinion on the Eucharist in a new direction. This man was Paschasius Radbertus, and in the next chapter we will hear what he has to say on the subject.

The first prominent writer on the Lord's Supper in our period, who strictly adhered to the views of Justin and Irenæus concerning the real presence of Christ's body and blood in the Eucharist, is Cyril of Jerusalem. In his Catech. 22 he urges his hearers not in the least to doubt that Christ's real body and blood is present in the Eucharist; that in full faith and confidence of receiving the true body and blood they should partake of this sacrament. "He Himself having declared," he continues, "This is my body, who shall dare to doubt henceforth? And He having said, This is my blood, who shall ever doubt, saying: This is not His blood?" In his Serm. Myst. IV. he says: "In the form of bread the body is given to you, and in the form of wine the blood is given to you, so that you may partake of the body

and blood of Christ and be one body and one blood with Christ. For thus we become real *Χριστοφόροι* (that is, Christ-bearers) while His body and blood enter into us." Again he says: "Do not perceive here mere bread and mere wine; it is, according to the declaration of Christ, body and blood of Christ. Even if your senses should observe this (*viz.*, that but mere bread and wine was received) you must not judge according to your taste, but according to the faith you must be assured that you have been worthy of receiving the body and blood of Christ."

In the first place we learn from the words of this writer that we become Christ-bearers by receiving the cup as well as the bread. Then apparently his words seem to favor the view of transubstantiation, and Rome has been very anxious to claim Cyril as a representative of this doctrine. But a close and careful consideration of Cyril's statement will show that he did not in the least entertain such a physical change of the earthly elements. Cyrill says, ἐν τύπῳ, i. e., *in* or *under* the *form*, namely of bread and wine. The broad meaning of the preposition ἐν is well known. In his Sermon III. he says that the bread, after the invocation of the Holy Spirit, is no longer *common* bread, but Christ's body, just as the holy oil is no longer *common* oil after the invocation of the Holy Spirit, but a gift of grace. This sentence Cyril uses as an explanation or illustration of how the heavenly is joined to the earthly element. The blessed oil undergoes no physical change, is his argument; neither is there such a change in the sacramental bread and wine.

The sum and substance of Cyril's doctrine is this: The real and true body and blood of Christ are given in or under the form of bread and wine to the recipient. And this is accomplished by virtue of the same power that turned the water into wine at the wedding feast of Cana.



Ambrose, bishop of Milan, speaks chiefly of the consolation and blessed results of receiving the Eucharist with a believing heart. In the Apology of the Augsburg Confession he is quoted thus: "Go to Him, that is, to Christ, and receive grace, etc., for He is the forgiveness of sins. But if you ask who He is? hear Him himself speak: I am the bread of life, whosoever cometh to me, will not hunger, and whosoever believeth in me, shall not thirst."

\*Let us now hear what Chrysostom teaches concerning the Eucharist. He speaks of this sacrament in his Homil. 45 ad Joh. and 24 ad Cor. In the latter place he says: "What is the bread and body of Christ? What will such, who partake of the same, become? They will also become one body with Christ, and one common body among themselves connected with Christ. As our earthly body, through sin, has become perishable, Christ gives to us a new power of life in His own body, so that we, nourished by the same, might lay aside the mortal body and be endowed with imperishable life. It is that body through which we are and live, which was united with that divine nature; the same body in which Christ suffered and arose again. The unworthy also receive the same (viz., in the Eucharist), but to their condemnation."

Again he says: "If thou wert, indeed, incorporeal, He would have delivered to thee those same incorporeal gifts without covering. But since the soul is united to the body, He delivers to thee in things (viz., bread and wine) perceptible to the senses, the things to be apprehended by the understanding. How many nowadays say: Would that we could look upon His form, His figure, His raiment, His shoes. Lo! thou seest Him, touchest Him and eatest Him."

In a previous chapter we referred to Chrysostom as in no way holding the doctrine of the *unbloody sacrifice*. Let us now hear what he says on the subject. In his Homil. 17 ad Hebr. he says: "Do we not make daily offerings? We



do offer, however, but so that we only celebrate the memory of Christ's death. We constantly make the same offering, or rather, we celebrate the memory of that *one* offering" (viz., Christ).

Here Chrysostom speaks indeed of daily offering, but he tells us that by this is meant the memory of the offering that was made on the cross, and not that this offering consisted in sacrificing anew the body of Christ. This offering was chiefly a thanksgiving. With all the power and beauty of his eloquence Chrysostom describes how the believing partakers of the Eucharist become united with Christ by virtue of this sacred institution. "This blood," he exclaims, "endows us with a royal emblem, and creates in us incomparable beauty. . . . If even the shadows of the old covenant had this power, what a power must there be in the fulfillment of the shadows! This blood is the salvation of our souls."

Chrysostom, like many others, considered the wonderful union of the heavenly and earthly elements in the Eucharist to be similar to that which exists between the two natures of Christ. No one will claim from his statements on the Eucharist that he denied the real presence of Christ in this sacrament, nor that he ever held that a physical change of the earthly elements occurs in the Lord's Supper. And that he would not withhold the cup from the laity needs no proof, as this fact is self-evident from his statements.

Let us now listen to the voice of Theodoret. He says, in his book on the two natures in Christ: "We must think of Christ likewise as we do of His Supper. Just as the human nature of Christ passed into the divine substance by the working of the divine Spirit in such a manner, however, that each one remains in its peculiarity of nature, so also by the power of the divine Spirit the bread and wine

pass into the divine substance in such a way that each remains in its own peculiar nature."

This is plain language, indeed, in reference to the real presence in the Eucharist. No change takes place either of the earthly or of the heavenly things in the sacrament. One is penetrated by the other, but not absorbed, according to this writer.

It may be said that Theodoret holds some strange views concerning the person of Christ. But that does not interfere with his plain doctrine concerning the Eucharist. Neither Rome nor Zwingli or Calvin can find any support for their Eucharistic views in the language of Theodoret. But the believers of the real presence find in him a representative of this doctrine.

Hilary Pictav. de Trin. says: "Between Christ and the believer there is, by virtue of the Eucharist, not only a connection of understanding, but also a communion of natures."

Not a mere spiritual or mental communion, but that the body and soul of the believer enter into communion with Christ in the Eucharist, is what Hilary claims. As the Son lives through the Father, says Hilary, so do we also live through the flesh of Christ. Such a statement he would not have made, if he had not believed in the real presence in the Eucharist.

In his Epist. 4. ad Serap. Athanasius seems to entertain the idea of a mere spiritual presence and spiritual partaking of the Eucharist. He points to John 6: 62 to prove this. And yet he speaks of the Lord's Supper as being a means of preserving our bodies for the resurrection of eternal life (*φυλακτήριον εἰς ἀνάστασιν*). It is indeed difficult to see this in the Eucharist, if there is no real participation of Christ in the sacrament.

We now meet with the mental giant in our period of historical investigation, namely Augustine. Addressing the

newly baptized, he says: "I promised you a discourse wherein I would explain the sacrament of the Lord's Table, which sacrament you even now behold, and of which you were last night made partakers. You ought to know what you have received. The bread which you see on the altar, after being sanctified by the Word of God, is the holy body of Christ. The cup, after being sanctified by the Word of God, is the blood of Christ."

From these words it would appear as though Augustine was a staunch defender of the true Scriptural doctrine of the Eucharist. Luther, in his work "That these Words, etc.," speaks of Augustine in the following terms: "The holy Christian Church had no better teacher since the apostles, according to my opinion, than Augustine, and this holy, precious teacher is so blasphemed and defiled by the heretics (sacramentarians) as to be used as a cover and protection of their poisonous, blasphemous, and deceiving doctrine. To this I will say No! as long as I draw my breath; they abuse him. It is, however, easy to say No to this, because these heretics explain his words to suit only themselves and do not prove such an explanation as being correct; and yet they boast of having the clear pure truth most certainly. But their proof results simply in this: His statements might be thus understood."

Indeed, such a praise of a truly great man, coming from the lips of one who is still greater, can not be ignored. And yet it would appear as though Luther had gone a little too far in his praise, as it can not be denied that Augustine at times uses some strange expressions concerning the Eucharist. It is well known, that Augustine himself passes an unfavorable judgment in his old age over his earlier writings, as can be seen from his *Retractationes*.

In his explanation of John 6 he says: "When the flesh



of the Lord was on earth, it certainly was not in heaven; and as it is now in heaven, it is not on earth."<sup>1</sup>

<sup>1</sup> "Quando caro domini erat in terra, certe non erat in coelo, et nunc cum sit in coelo, non est in terra."

To say the least, this sounds strange to the ears of those who believe in the real presence. It sounds as though Christ was locally confined in heaven. He plainly states also in his Epist. 98. that the earthly elements are only figuratively the body and blood of Christ. The *res sacramenti*, i. e., the real essence in the Eucharist, is to him the *communio* of believers with Christ and among themselves. But this is the holy object of the Eucharist, and not its essence. "Have faith," he says, "and He whom you do not see, will be with you. The sensual eye sees but bread and wine; the believer, however, perceives the body and blood of Christ."

Such language, as we understand it, can not be used of the bread and wine after they are consecrated and in the act of distribution. They are then more than mere bread and wine. He also speaks of a *manducatio intus et foris*, i. e., of an inward and an external eating, whereas there is but one sacramental eating and drinking in the Eucharist. Concerning John 6, 50, viz., "This is the bread which cometh down from heaven, that a man may eat thereof, and not die," Augustine says: "This must be ascribed to the inner power and signification of the sacrament, not to the external visible signs." He frequently speaks of the inner value of the Eucharist, and its importance in reference to the spiritual life and the spiritual partaking of the same by faith. "Whoever believes, eats and is fed in a manner invisible," he says.

His view on predestination caused him to hold that the salutary power in the Eucharist is only for the believers, i. e., for those who are in possession of the *donum perseverantiae*, that is, the gift of persevering in faith.



From this we see that Augustine used some strange expressions concerning the Lord's Supper, and for this reason he has been claimed as a representative by those who see nothing but a typical and spiritual eating and drinking in the Eucharist. However, Augustine on the whole certainly stands on the side of those who, with Luther, hold the real presence of the real body and blood in the Lord's Supper.

In reference to the repeated offering-up of Christ in the Eucharist, Luther is certainly right in claiming that Augustine never held this doctrine. In his work *Contr. Faust.* Augustine says on this point, that the Christians by the offering or presentation and the partaking celebrate in the Lord's Supper the *memory* of the sacrifice *once* made, and that only for this reason the Eucharist is called an offering, inasmuch as it is the sacrament of the memorial festival of Christ's sacrifice (*sacraficium Christi per sacramentum memoriae celebratur*).

Luther is perfectly right when he states in the above quoted work: "Just as every year the Easterday is called *resurrectio* or *resurrectionis dies* (i. e., the resurrection or the day of resurrection) and we say: To-day Christ is risen; not that Christ rises up every year, but that we may every year on this day remember His resurrection: so also Augustine speaks in this manner of the Eucharist as an offering."

Augustine holds the same view in this respect expressed already by Chrysostom, and as these two fathers fully represent the two branches of the Church, viz., the latter the Greek and the former the Latin, we have here a general testimony that the term *unbloody offering* has the same force and meaning as the expression: "To-day Christ is risen," as Luther correctly illustrates. The Eucharist was a memorial offering, and not a real offering or sacrificing of Christ, according to these two fathers.

Most beautiful, Scriptural, and clear is that well known expression of Augustine: *Accedit verbum ad elementum, et fit sacramentum*, i. e., When the Word comes to the element, then it (the element and the Word) becomes a sacrament.

Gregory of Nazianzen speaks of the bread and wine in the Eucharist as being signs and types, *τόποι, ἀντίτυπα*, of the body and blood of Christ. But he ascribes certain powers and effects to the partaking of the Eucharist, that can in no way proceed from mere bread and wine. According to his few statements concerning the Lord's Supper, he firmly believed that in partaking of this sacrament a peculiar connection with Christ is established in a supernatural way. In the light of this fact his terms "signs" and "types" must be explained.

The other Gregory, the one of Nyssa, speaks at length on the Eucharist. In his "Logos" he speaks of the Eucharist as being a bodily partaking of the clarified body of Christ. The soul, he thinks, is saved by faith, which unites it with Christ; but our body is saved by the body of Christ received in the Eucharist. As Christ or the Logos changed natural bread into His own flesh by eating it, so likewise does He change the bread in the Eucharist into His body not by the external eating but by the power of His Word. Likewise the same is done as to the cup. In addition to this view, which is of course misleading, he also considers the Eucharist a means of resurrection of our bodies for eternal life.

We find here again the fact that certain powers and results are ascribed to the Eucharist that can not be claimed of a mere spiritual eating and drinking.

Eusebius of Cæsarea says in his "Evangelica": "The Christians are commanded to celebrate the memorial of Christ's sacrifice by the symbols of His body and blood." In reference to John 6 he holds, that the true body of Christ must be distinguished from that which is symbolically His

body. He does not tell us, however, whether this distinction must be made in the act of administering the Eucharist, or aside from the same.

Gelasius I., who is quoted in the Augsburg Confession as commanding that the sacrament should not be divided, viz., that also the laity should receive the cup, plainly speaks against the idea of a physical change of the elements in the Eucharist. He says: "*Esse non desinit substantia vel natura panis et vini*," i. e., There is no ceasing (viz., in the Eucharist) of the substance or nature of the bread and wine. De duab. nat.

Also Leo the Great commanded that the cup should be given to the laity, calling the withholding of the same a *sacrilega simulatio*, i. e., sacrilegious deceit. He threatened all who practiced this sacrilegious custom with excommunication.

Pope Gregory the Great has perhaps done more to pervert the doctrine of the Eucharist than any of the misguided writers on this sacrament before as well as after his days. He was a man of brilliant mind and learning. "He lavished on the poor all his costly robes, his silk, his gold, his jewels, his furniture." His great missionary zeal is well known. And on account of all this he deserves the title "Great." He became pope A. D. 590, and immediately began to reform the Church in reference to rituals and rites, and the Romish Church of to-day is still observing and chanting his liturgical inventions.

Now and then some of the fathers had expressed themselves in their writings as favoring the doctrine of purgatory. Already Tertullian urged the Christians in their family gatherings to remember in prayer also the dead. The idea that venial sins must be atoned for in a place between heaven and hell, was not known in the early Church down to the days of Augustine. It is true Augustine speaks of *ignis*



*purgatorius*, i. e., the cleaning fire, but he certainly meant the fire of the Spirit. He also speaks of the *ignis tribulationis*, i. e., the fire of tribulation. But Gregory at once raised the purgatorial idea to an established dogma of the Church. He also taught that by intercession of the living for the dead, especially by the sacrifice of the Mass, the purgatorial pains are lessened. All this he claimed is taught in Matthew 12 and 1 Corinthians 3.

From now on the holy institution of the Lord's Supper is perverted and mutilated into the Roman Mass. How sad that this gifted and devout man should be the chief instrument in the hands of the deceiver and become a second Judas in betraying this sacrament to the powers of darkness! Of course, we believe that he was strictly honest in his views, and that he did not defile the Lord's Supper intentionally. But that does not excuse him.

We now come to the last prominent writer on the Eucharist in our period of investigation, viz., John of Damascus. He lived in a time when the war against all pictures and images in the Church occurred, about A. D. 800. His object chiefly consisted in showing that bread and wine *after* the consecration are no longer pictures, or mere representations of the body and blood of Christ, but that the earthly elements were changed (*μεταβολή*) and remained in this change aside from the administration of the Eucharist. Here is another prominent, able man, the author of the first Greek Dogmatic, who used his attainments in perverting this sacrament. This was done in spite of the fact that the Church Council, held under the emperor Copronymus, A. D. 754, declared itself against the transubstantiation theory. And the second Nicean Council, A. D. 787, likewise declared, that the signs or earthly elements in the Eucharist can be considered as symbols of Christ's body only before the con-



secration, but that after the consecration they were the real body of Christ. See Mansi on this point.

From all this we are made acquainted with the fact that the fathers during this whole period entertained a deep conviction that there is a peculiar power present in the Lord's Supper, and that in general the real presence was believed. But some writers have gone astray on this or on that point, which is not surprising, as hitherto the doctrine of the Lord's Supper had never been discussed at Synodical meetings or Church Councils.

At the end of the eighth century we meet the established dogma of the Roman Mass, the result of superstition and human inventions of this dark period of the history of the Church.

## CHAPTER XVIII.



### HISTORY OF THE EUCHARIST FROM THE EIGHTH CENTURY TO THE REFORMATION.



Of course, we could have referred to many other writers on the Eucharist in the foregoing period of our historical investigation besides those quoted by us, as there are at least sixty church fathers on record since the days of the apostles who expressed themselves in reference to the Lord's Supper. But those fathers that we omitted either speak of the mode of celebrating and the results of receiving the Eucharist rather than on the essence and character of the same, or they simply repeat what the great and most prominent writers already stated on the subject. Neither is it our intention to quote every one of the fathers who expressed an opinion on the Eucharist, in the period which we will now investigate. We want to know what the great representative men during this period have said on the Eucharist, especially on its essence and character, as in these writers we certainly hear the general voice of the Church.

Before dealing with any writer of the period under consideration, it is well to remember the following characteristics of the time. In the first place we have to record the sad fact that the Bible, in the eight century especially, was almost a closed book to people and priest. Platonic philosophy had for several centuries been the garment in and under which Christianity was taught. But now it seemed as though this heathen philosophy had outlived its days, hence there was a longing for a better one. This better garment, it was

thought, consisted in that furnished by Aristotle, and the result was that Aristotelianism was generally embraced instead of the pure doctrines of the Scriptures. The result could be nothing else than the fact, that now scholasticism began to rule and continued for several centuries its work in the Church, not to her welfare, but to her swift downward course. It is, therefore, not to be wondered at that by following these heathen principles, *man* and his *inborn powers* were extolled to the extent of making him really the author of his own salvation. Aristotelian and Platonic philosophy is the wisdom of this world, and therefore its cardinal principle is and always has been the extolling of the powers of nature, especially the powers of man. This wisdom of the world is known to-day and presents itself by the name of *modern rationalism*, with this difference, however, that rationalism actually deifies man. To-day rationalism boldly proclaims to the world: Man is his own God. Instead of the Biblical truth, that God created man in His own image, modern rationalism says: Man created God in his image.

The only doctrine that was taught, at least to a large extent, in its Scriptural purity in the ninth century, is that of the Trinity. But almost every other principal doctrine of the Scriptures was greatly corrupted, especially the doctrine of the Lord's Supper, and the first man who in this century especially corrupted the Eucharistic doctrine by his false and dangerous teachings was Paschasius Radbertus. He was a monk at Corbie, and in A.D. 831 published a work entitled *De sanguine et corpore Domini*, that is, Of the blood and body of our Lord. His object in this work was to develop on all sides the doctrine of the Eucharist, and it seems as though he had taken a firm hold of public opinion in his writings, at least the public sided with him in his Eucharistic notions. Paschasius seemed to have enjoyed the special friendship of King Charles the Bald, as he dedicated

his work on the Lord's Supper to this ruler. The cardinal point in the doctrine of Radbertus is this: In the Eucharist God, by the act of consecration on the part of the priest, creates anew by His almighty Word the true body and the true blood of Christ; the same body is recreated in which Christ suffered, which He received from the virgin Mary, and which died on the cross. Cap. 12. The Holy Spirit repeats in the act of consecration what He once did in creating the body in the womb of the virgin Mary. Out of the *substantia panis et vini*, i. e., the substance of the bread and wine, a new body of Christ is created. Only the external appearance remains of the bread and wine after the consecration, but in substance they are the blood and body of Christ. Cap. 1. *Substantia panis et vini in Christi carnem et sanguinem efficaciter interius commutatur*, Cap. 8, that is: The substance of the bread and wine are changed into Christ's flesh and blood by an effective inner power.

The doctrine of transubstantiation, it is true, had been mentioned by some previous fathers, but that Christ's body was created anew in the act of consecrating the elements, as Radbertus holds, had never been taught before his days. The inevitable logical result of Radbertus' doctrine is that we really have two bodies of our Savior, one born of the virgin Mary, and the other is created out of the earthly elements by virtue of the consecration act in the Eucharist.

To prove his doctrine Radbertus did not appeal to the Scriptures, but to the prevalent legends and to the so-called saints. He did not hesitate to claim, that this new body of Christ frequently appeared to the saints by stepping out of the consecrated host, so to speak, at the moment of partaking of the Eucharist. Many of the saints had often observed, he claims, the consecrated host bleeding. This appeal to superstition in an age of superstition was indeed



most telling and effective in producing a general acceptance of the doctrine of Radbertus.

Here we desire to state, that Dr. David Schulz in his "Die christliche Lehre vom heiligen Abendmahl", second edition, Leipsic, 1831, says on page 321 of the doctrine of Pascharius Radbertus: Seine Meinung läuft in der Hauptsache auf eins hinaus mit der Lutherischen, i. e., His opinion, viz., Radbertus', is in the main the same as that of the Lutherans. To this we will simply say that the Doctor, who writes under the Lutheran flag, either publicly disgraces himself by thus showing his ignorance of the Lutheran doctrine as recorded in her Confessions or maliciously slanders the whole Lutheran Church. No wonder that this Doctor has been thoroughly shown up as sitting on a bottomless chair in his Eucharistic teachings by a young Catholic student, namely, I. Sengler. And we are confident that we are voicing the opinion, in reference to the above claims of Dr. Schulz, of the whole American Lutheran Church.

The doctrine of transubstantiation was now firmly established not by the Scriptures, but by human inventions, and it agreed well with the already established dogma of the Mass by Gregory, resting also on superstition.

However, Paschasius Radbertus also had enemies, who gladly welcomed an opportunity to avenge themselves. This opportunity came sooner than they expected. It seems as though Charles the Bald was not quite satisfied with the opinions advanced by Radbertus on the Eucharist; consequently he ordered the learned monk Ratramnus, living also at Corbie, and who numbered among those who envied Radbertus of his fame, to examine the work of the abbot and to publish his opinion concerning this book. This Ratramnus gladly did, and he used this opportunity to injure his superior, viz., Radbertus. What a pity that personality

instead of Scriptural truth guided the pen of Ratramnus! It is true, he, without naming Radbertus, bitterly criticized the author and condemned his transubstantiation or re-creating theory, in order to substitute an opinion which reduced the Eucharist to a mere spiritual enjoyment — *spiritualiter et secundum potentiam*.

Whether or not Charles the Bald was satisfied with this criticism is not recorded, but we do know of a certainty that at the Synod of Vercelli, A. D. 1050, Ratramnus' work on the Eucharist was torn in shreds and burned.

To be sure, Paschasius Radbertus had also defended Gregory's view concerning the re-sacrificing of Christ in the Mass. Ratramnus had also condemned this doctrine, claiming that the offering-up of Christ in the Eucharist was only a *memorial offering*, just as Augustine and Chrysostom had believed.

Quite a number of other prominent writers, immediately after Radbertus, also rejected the idea of a magical transformation of the earthly elements into the body and blood of Christ, for instance Robanus Maurus, Florus of Lyons, John Duns Scotus, and others. Walafrid Strabo and Druthmar seemed to favor neither the opinion of Radbertus nor that of Ratramnus, whilst Hincmar and Haymo sided fully with Radbertus. However, all these men insisted on administering the Lord's Supper under both kinds.

John Duns Scotus, mentioned before, was apparently a very able man. However, his work, in which it is believed that he chiefly rejected this theory, is lost to the Church. In another work on the nature of Christ it would appear that he held the real objective presence in the Eucharist. The body of Christ, he says, was purified and clarified according to its quantity as well as to its quality, therefore transubstantiation is an unworthy view, reducing the holy and clarified body of Christ to material substance again. The

earthly elements he considers as being but signs and symbols, and yet he claims the ubiquity of Christ, according to which Christ is also present in the Eucharist.

Gerbert, in the tenth century, used his influence to reconcile the opposing views current in his days, but he did not succeed. He thought that all the contending parties should simply adhere to Christ's words of institution without endeavoring to explain them.

About A. D. 1050, Berengar of Tours made his appearance in the Eucharistic controversies. He directly antagonized the teaching of Radbertus on the Eucharist. He had a theory of his own. Christ's body, he claims, is really present by virtue of the change of the elements, but neither the change nor the presence of Christ is substantial, according to him. Everything he ascribes to the existence of the universal power of God. According to His power the divinity of Christ exists in the bread and wine; the change of the bread is the real manifestation of this power in the form of bread. In short, his doctrine terminates in this, that in the Eucharistic elements there is merely a real power-presence of God. There is such a power-presence of God even in hell. At the Synod of Rome, A. D. 1050, he and his teaching was condemned without giving him a hearing. Berengar, however, found a friend in the great and powerful legate Hildebrand, who became pope A. D. 1073. Hildebrand seems to have held the simple Scripture doctrine that bread and wine in the Lord's Supper is the body and blood of Christ. At the Synod of Tours Hildebrand was satisfied with a statement from Berengar to the effect that the latter regarded the consecrated elements as the body and blood in the Eucharist. Later, however, Cardinal Humbert in Rome strenuously opposed Berengar's view, compelling him to sign a confession, drawn up by Humbert, in which he revoked his Eucharistic doctrine. Berengar's own writings were



committed to the flames. But as soon as Berengar returned to France, he began to promulgate anew his former doctrine, condemning in severe terms the proceedings at Rome. Hildebrand again came to the rescue of his friend, but this caused Hildebrand to be placed under a strong cloud of suspicion as to his orthodoxy. A second Synod was held in Rome, A. D. 1079, where Berengar was again compelled to renounce his doctrine, which he did under the threats of Gregory VII. Berengar, broken down in body and spirit, in his old age withdrew to the island of St. Come, near Tours, where he died at a very old age A. D. 1088.

The doctrine of the physical change of the elements (*μεταβολή*) came out victoriously from this controversy, and in Lanfranc it found a staunch defender; but as to the doctrine of the Mass, there were hitherto but few writers who raised their voice either for or against it. It remained, however, in the form established by Gregory the Great.

The scholastic theology ruled the day at this time, and it was not slow in developing the Eucharistic doctrine in its own peculiar fashion. As is well known this theology appeals to tradition and the writings of the church fathers as the source of truth. Human speculation and subtle distinctions, dialectics and mysticism, are the characteristics of this theology. Scholasticism developed the doctrine of transubstantiation in such complete fashion, that the whole Romish theology since then even up to our day has not been able to add anything essentially new to this doctrine.

Hildebert of Tours, A. D. 1139, is considered as having first invented the word transubstantiation, claiming this theory to be of greatest importance, and that by virtue of the same the body of Christ is really present on every altar.

Peter Lombardus published a work in A. D. 1159-1164 at Paris, where he was bishop, entitled *Sententiae*. In Book IV. of this work he treats of the Lord's Supper. This work



was considered of such great importance that the Lateran Council, A. D. 1215, authorized it to be used as a text book of theology. Of course, this author defended the now generally believed and accepted transubstantiation theory, although he refrains from giving an explanation as to the manner in which such a change of the elements occurs.

A certain sect, known as the Cathari, who in a certain sense may be called the Puritans of that time, denied the doctrine of Rome and claimed that the earthly elements were only types and symbols of Christ's body and blood. They may be considered the predecessors of Zwingli's Eucharistic view.

At the above mentioned Lateran Council the Church of Rome under Pope Innocent III., the most powerful pope perhaps that ever ruled the Church of Rome, transubstantiation was not only made the dogma of this Church, but another step was taken which resulted in mutilating the holy institution of the Lord's Supper in a most disgraceful manner, and of which the entire antiquity of the Church had not been guilty. Here it was where the Church of Rome resolved to withhold the cup from the laity. A. D. 1215. Alexander of Hales justified this resolution by the subtle idea of concomitance. The chief reason, however, why this Council passed such a resolution was to prevent the spilling of any consecrated wine by the laity, as that was considered equal to spilling the blood of Christ. And for fear of losing any particle of the consecrated bread, it was resolved to keep the same in the *tabernaculum*, i. e., a certain niche or a special place on the right of the altar, and which the common people of Germany styled "*Sakramentshaeuschen*," i. e., the sacramental houselet. Only the priest dares to touch and handle the so-called *ciborium*, i. e., the golden or silver casket or monstrance containing the consecrated host, and when

he exhibits or elevates the same before the people, then they must kneel down before it and worship it.

Kings, at their coronation, and persons who can in no way be converted to the Catholic faith except by giving them also the cup, receive by special permission of the pope the sacrament under both kinds. But the poor Waldenses, who positively refused to take the Lord's Supper under one kind only, were mercilessly persecuted. Pope Gelasius and pope Leo the Great commanded the administration of the Eucharist under both kinds; Pope Innocent forbids it. Where is the inerrancy of popes in doctrinal matters? What the Church under Gelasius refused to the Manichaeans, who insisted on receiving the Eucharist under one kind only, is now, A. D. 1215, commanded as being divine truth.

Thomas Aquinas held that if a mouse would eat some of the consecrated host, it would really eat the body of Christ. A man that is capable of such an opinion does not deserve further notice.

Bonaventura seems to be no special friend of transubstantiation. He says that this doctrine has never been demonstrated to the extent that it may not sound absurd to the ears.

It is now the general opinion that *after* the consecration and administration of the Eucharist, bread and wine had merely the natural taste, form, and color, and that they remained the body and blood of Christ even without being distributed and used in communion. Only the priest has power to consecrate the elements, but he at each consecration must himself partake of the Eucharist under both kinds. Why? Because his own personality is lost in his representing the sacrificing high-priest.

Pope Urban, A. D. 1264, commanded also the observation of the *festum corporis et sanguinis Christi*, i. e., the festival of the body and blood of Christ, which is observed on

the first Thursday after Trinity Sunday. This has become one of the most important festivals of the Catholic Church. The consecrated host is carried around the church, and even in the streets in many places. When the procession of the priests, carrying the host, occurs, then all the faithful fall down upon their knees and worship the host. It frequently occurs that Protestants are present, and if they do not remove their hats or do not kneel when the procession passes them, they are frequently abused and even stricken down by Catholic devotees. This procession has often been the cause of bloodshed.

In spite of the fact that men like Anselm of Canterbury, Hugo of St. Victore, and many others, endeavored to trim the doctrine of the physical change of the elements so as not to appear objectionable, and in spite of the earnest protest of the Waldenses, of Wiclif, and of John Hus against transubstantiation and the withdrawal of the cup from the laity, the so-called infallible Church of Rome had decreed that her Synodical resolution in respect to the Eucharist shall be upheld and enforced. Hus was burned at the stake in A. D. 1415, at the Council of Constance, under the decree: "We give thy soul to the devil." Jerome of Prague was also burned a year later, and Wiclif was persecuted till his old age.

We now behold the Romish Church in full possession of the following doctrines:

1. The sacrificial Mass for the living as well as for the dead.
2. The doctrine of purgatory.
3. The administration of the Eucharist under one kind only.
4. The elevation of the host and the cup, before which the people must fall down and worship them.
5. The keeping of the consecrated host in the so-called monstrance,

6. The procession with the consecrated host or the festival of corpus Christi.

7. The administration of the Eucharist at marriages and coronations of rulers, etc.

8. The idea that the Eucharist is salutary *ex opere operato*, i. e., by its merely external performance.

And all these doctrines were reaffirmed at the Council of Trent, A. D. 1545-63, where apparently for all time to come the Church of Rome has sacrificed the principle and freedom of Biblical research and personal opinion. How sad to see the holy institution of the Lord's Supper thus reduced to the service of rank superstition. But while the Church thus suffered in her Babylonian, or rather papal captivity, God had already prepared the second Moses, who should boldly appear before the ecclesiastical oppressor with the emphatic demand: Let my people go!



## CHAPTER XIX.



### HISTORY OF THE EUCHARIST SINCE THE REFORMATION.



GIGANTIC work it was, indeed, to rescue, so to speak, the Eucharist from the mighty hands of Rome, that had so openly and adroitly mutilated the Sacrament of the Altar. However, while Rome persistently carried out her resolutions concerning the Eucharist, not only individual voices of influential men protested against this crime, but also whole societies in the Church, for instance the Calixtines, Tabarites, etc., opposed this new doctrine. But all these voices were hushed by the papal *Sic volo, sic jubeo*, i. e., thus I will, thus I command.

On the other hand, the Greek Catholic Church had always given the Eucharist under both kinds, and continued to do so without paying any attention whatever to the subtle arguments produced by the Roman Church in support of her mutilation. As to the doctrine of the physical change, *μεταβολή*, transubstantiation, the Greek Church refused to side with Rome, as is evident from her resolutions of the Church Council at Florence, A. D. 1439. But it appears as though in reality there is otherwise no difference in the views of these two churches in reference to this point. Theophylact seems to be one of the prominent Greek writers on the Eucharist, siding apparently with the view expressed already by John of Damascus.

The Armenians also administered the Eucharist under both kinds, being unconcerned about the threats of Rome. But they did this in a strange manner, that is certainly not

in harmony with the mode observed by Christ Himself at the institution of the Lord's Supper. The Armenian priest throws the bread into the wine during the consecration, then he takes the bread out of the wine again in order to give this saturated bread to the communicants. At his side stands a boy who has to lick the priest's fingers after he distributes the bread.

The man whom God had chosen to lead His people out of the Roman ecclesiastical captivity was Martin Luther. It is true, not the false teachings of Rome concerning the Lord's Supper was the *first* cause that led Luther to oppose the papacy, although it appears that he held views on this sacrament even before he commenced his reformatory work, that were not in harmony with Rome's teachings. In a sermon preached in A. D. 1519 Luther uses the following language: "They (viz., the people) should celebrate and partake of a true communion, namely, a communion with the Savior who nourished them with His body and blood, communion with one another, one bread, one body united by love, a communion both with all the blessings of their Lord, the head of the communion, and also of the gifts of grace which He had given His church, of all the sufferings she had to endure, and of all the virtues that lived in her." Further on he says: "It appears proper to me that the Church in a general council should again establish that all men, and not only the priests, should receive the sacrament in both forms, also the cup."<sup>1</sup>

<sup>1</sup> See Morris' transl. of Kœstlin's Work on Luther p. 158.

From this language it is evident that Luther already, at this time, two years later than his nailing of the ninety-five theses on the door of the Castle church, did not believe in a celebration of the Lord's Supper by the priest only in behalf of the people, but that all, priest and people, should celebrate the communion among themselves and with

Christ in the Eucharist, and this should be done by giving the same to all under both kinds.

Luther, as is well known, firmly maintained that man is altogether and solely saved by grace, and that this saving grace is deposited *nowhere else* but in the Means of Grace, viz., Word and sacraments. But he with equal firmness maintained, that these Means of Grace could *only* be apprehended by faith. The natural result of this doctrine could but terminate in the rejection of the *opus operatum* theory.

This doctrine of the relation of faith to the Means of Grace Luther had derived from his diligent study of the Word of God, and he made the proper application of this principle in all his reformatory work. But Rome had lost sight of this simple Scripture truth. With the sword of this simple but divine truth, Luther was enabled to successfully attack the fortifications of scholasticism and superstition, which Rome had reared up around the sacrament of the altar.

In his work called the "Babylonish Captivity" of A. D. 1520, Luther made a vigorous attack on the *opus operatum* theory of Rome, which makes the efficacy dependent on the objective receiving of the Eucharist without any regard to faith. His anxiety not to fall in the hands of fanatics, and his simple belief in the truth of God's Word, led him to the conviction that *in, with, and under* the bread and wine the real and true body and blood of Christ is given in the Eucharist, to the believers unto salvation, to the unbelievers unto damnation. Luther declared the withholding of the cup an ungodly, tyrannical measure, which neither popes nor councils were authorized to proclaim. See p. 189 of the work mentioned already.

In the face of this clear declaration from Luther, it is indeed beyond human conception how Cardinal Gibbons



in his book called "The Faith of our Fathers," ed. 1880, can state on page 343: "Luther himself, even after his revolt, was so clearly convinced of this truth, (viz., of giving the Eucharist under one kind only) that he was an uncompromising advocate of communion under one kind. If any Council, he says, should decree or permit both species, we would by no means acquiesce; but, in spite of the Council and its statute, we would use one form, or neither, and never both."

It is difficult to tell, whether or not this great Roman prelate desired to display his ignorance, or maliciously slander the great Reformer in these lines. Charity, however, demands to believe the former. This prelate evidently did not know, that Luther would under no consideration acquiesce in the arrogant dictates of any Romish council. Luther simply declares that, as to his respect for the authority of these councils, he would do just as he pleases; would not give a farthing for such decrees. But he would bow before the infallible Word of God. Luther says not a word that he would practice this mode; and he never recommended such mutilation.

One of the remarkable facts during the Reformation is, that there was not a single man in the Church of Rome who dared to defend its *opus operatum* theory over against Luther's attacks. The mighty strokes of Luther's reformatory hammer could not be warded off by Rome. The Church of Rome at this time was drinking the cup of ignorance and moral depravity to the very dregs. Hence the Eucharistic controversies were carried on not chiefly with Rome, but among the different Reformers of the Church. When the great Eucharistic battles were fought at this time, Rome represented the spectacle of a mighty beast lying on the ground, severely wounded. Hence it was not able to take special part in these controversies.



The first man who opened the controversy on the Eucharist with Luther was Carlstadt. This man had been a friend of Luther, but now he turned against Luther. Carlstadt claimed that the body and blood of Christ was not present in the Eucharist. The force of the plain words of institution he aimed to set aside by claiming, that Christ by the word "this" — τοῦτο — meant to say: "This here is my body, which in death I will give for you, and in memory thereof eat this bread." Carlstadt thinks that Christ pointed with the finger to His body and then used the above language.

Carlstadt was expelled from Saxony, and he now sided with the Anabaptists. But he fared ill from now on, and was reduced to poverty. Sometime after this controversy Carlstadt seems to have regretted his rupture with Luther, and sought to befriend himself again with his former benefactor. Luther gladly welcomed this opportunity and even assisted Carlstadt in his poverty. Indeed, it was through Luther's influence that Carlstadt was permitted to live again in the neighborhood of Wittenberg. Luther writes at this time of Carlstadt: "Yesterday we baptized one of his children. The sponsors were Janos, Melanchthon and my Katie. Who would have thought last year that those who blasphemed baptism and called the same a dog-washing, now ask baptism at the hands of their opponents?"<sup>2</sup>

<sup>2</sup> See Joseph Miller's Church History, p. 344.

However, this friendship did not last very long as Carlstadt soon after this began to promulgate his former views of the Lord's Supper.

It was Zwingli who immediately sided with Carlstadt in the opinion, that there is no real presence in the Eucharist. He interpreted the words "This is my body" to mean "This *signifies* my body." The whole sacrament of

the altar was reduced by Zwingli to a mere symbolical memorial of Christ's death. In his work *Commentarius*, etc., A. D. 1525, Zwingli calls Luther's doctrine an *opinio non solum rustica, sed etiam impia et frivola*, i. e., an opinion not only coarse, but also ungodly and frivolous.

Œcolampadius became a supporter of Zwingli's doctrine, whose special friend he was, and in his work called *De genuina expositione verborum Domini*, etc., i. e., of the true exposition of Christ's words, viz., the words of institution, he put stress chiefly on the words  $\sigma\tilde{\omega}\mu\alpha$ , i. e., body, claiming that the sense of the words of institution is this: Christ referred to the bread saying, "This is a sign of my body," and to the cup, "This is the sign of my blood."

Œcolampadius submitted his opinion to the Swabian reformers Brenz and Schnepf, but they together with twelve other prominent preachers rejected his view and sided with Luther, A. D. 1525.

Luther preached a powerful sermon in A. D. 1526: "On the Sacrament against the Fanatics." This was a suitable opportunity for Zwingli, who at once replied to this sermon with his usual arguments, viz., that the Eucharist was but a spiritual memorial of Christ's death. Luther was not slow in answering Zwingli, which he did in that strong and powerful production entitled: "Dass diese Worte Christi: Däs ist mein Leib, noch fest stehen," i. e., that the words of Christ, "This is my body," still stand firmly. Indeed, it is a real pleasure to read this treatise.

But in A. D. 1528 Luther published his truly great manifesto entitled "Confession in regard to the Lord's Supper." There was now a broad chasm between the Swiss and the Wittenberg Reformers. Luther stood by the plain words and meaning of the text, "This is my body" — "This is my blood." His opponents, whoever they were, endeavored to construe them so as to deprive them of their literal

meaning. Indeed, these words have been tortured, as Luther says, beyond measure. Some writer states, that he discovered about one hundred different explanations of these words of institution. But this is again an additional reason for taking these words just as they read, otherwise we are but drifting on the sea of uncertainty.

In opposing the Roman *opus operatum* theory in the Eucharist, Luther naturally also rejected the doctrine of transubstantiation, the sacrificial mass theory and, in short, every human and superstitious invention connected with the Eucharist. His true Scriptural doctrine he published especially in his catechisms, the larger and the smaller.

It is, indeed, deplorable that the different Reformers could not agree. However, attempts were made to reconcile the contending parties. Philip, the landgrave of Hesse, was especially active in this respect, and he succeeded in bringing the Swiss theologians together with the Wittenberg Reformers in a conference at Marburg, A. D. 1529. On the one side were Luther, Melanchthon, Justus Jonas, Brenz from Swabia, and Osiander from Nuernberg. On the other side were Zwingli, Œcolampadius of Basel, Bucer and Casper Hedio from Strassburg. Surely there never was a conference in the history of the Church, where men of greater mental ability were present. The conference should last two days, from the 1st to the 3d of October. Philip had arranged that Luther and Œcolampadius, Zwingli and Melanchthon should be together privately the first day to express their opinions one to the other. The next day the public conference should begin. Zwingli really abandoned all his peculiar notions about the divinity of Christ, original sin, baptism, and the Word of God. But in reference to the Lord's Supper he maintained his views standing on John 6, 63, "The flesh profiteth nothing."



Luther on the other hand wrote down on the table before him with chalk: "This is my body," repeating time and again "Der Text steht zu gewaltig da," i. e. The text stands there too emphatically. And from the plain text Luther would and could not depart.

The Marburg Conference ended by Luther saying to his Swiss opponents: "You have a different spirit than we." There was something gained at least from this conference, viz., Luther found his opponents not quite so bad as he had expected, and the Swiss leaders saw that they were mistaken in believing, that the Wittenberg theologians taught a gross Capernaitic eating of the body of Christ in the Eucharist. On fourteen articles they agreed fully, but on the fifteenth only a partial agreement was reached. Concerning this article, which pertains to the doctrine of the Lord's Supper, Zwingli and his followers admitted that the true body and blood of Christ are in the sacrament, but they would not admit that the body and blood of the Lord were really and corporeally in, with, and under the bread and wine. This fifteenth article reads thus: "We all believe and hold of the Lord's Supper that, according to Christ's institution, both kinds should be used, and that the sacrament of the altar is a sacrament of the true body and blood of Jesus Christ, and that the spiritual partaking of this body and blood is especially needful for every Christian; and likewise that the use of the sacrament as well as of the Word is commanded and given us by God the almighty, for the purpose of causing those weak in conscience to believe through the Holy Spirit. And although we, at this time, have not reached an agreement as to whether the true body and blood of Jesus Christ be corporeally in the bread and wine, each party shall towards the other exercise Christian love as far as the conscience of each one may permit, and both parties shall diligently pray to God the almighty,



that He may, through His Spirit, grant us the right understanding."

When according to this mutual resolution the Swiss theologians admitted the real presence of Christ, they of course meant only a power-presence. And to this the Lutheran theologians could not agree.

Later, in A. D. 1536, Bucer and Œcolampadius were really inclined to accept Luther's doctrine concerning the Eucharist. But now a man appeared who above all opposed the Lutheran doctrine at this time. This man was Bullinger of Zürich. Bucer and Melanchthon had a conference at Cassel A. D. 1535, in December, and a second one was held at Wittenberg in which, besides Bucer and Capito from Strassburg, also eight other distinguished theologians participated. They all accepted the formula *in, with, and under* the bread and wine. As to the question whether unbelievers also receive the body and blood of Christ, not to their salvation, but to their damnation, no agreement was reached at this conference. However, Luther was satisfied. Melanchthon composed the "Wittenberg Concord," which was signed by all. But now Bullinger came forward and caused a rupture of this Concord or union, and together with Myconius and Grynæus composed the so-called *Confessio Helvetica prior*, in which Zwingli's doctrine is set forth.

The next man who appeared in the Eucharistic controversies was John Calvin. He was born on the 10th of July, A. D. 1509, twenty-six years later than Luther, at Noyan in Picardy. He was a man of brilliant mental attainments and of firm and stern character. It is a pity, indeed, that this man did not come in close personal contact with Luther. His way was in the direction of Geneva, to the seat of Zwinglianism.

However, Calvin did not hesitate to characterize the Eucharistic doctrine of Zwingli as being profane. Calvin apparently approached Luther's doctrine on the Lord's Supper, but he did not fully appreciate it. Had he never become acquainted with Zwingli's views, then perhaps he would have fully accepted Luther's doctrine. Calvin in general stood on the basis of Berengar's teaching. He would not deny a certain real presence of the body and blood of Christ in the Eucharist, but he held that this real presence is received only by faith, not orally or sacramentally. The words of institution Calvin would not change. But nevertheless there is but a spiritual partaking in the Eucharist of that, which he calls the real presence. This real presence occurs through a certain power coming from the clarified and glorified body of Christ, which is in heaven.

We see here the same view expressed before the days of Calvin, viz., a power or dynamic presence. But a dynamic presence of God is in the smallest seed-germ as well as in the bread and wine used in the Eucharist. Such a power-presence exists absolutely in the entire universe by virtue of God's existence, and needs no special consecration to be present.

Calvin's rigid doctrine of predestination is well known, and this undoubtedly interfered with his clear conception of the character of the Means of Grace. Strange it is, that usually all who adhere to an absolute predestination doctrine, also deny the real presence of Christ in the Eucharist. Only the elect, according to Calvin, receive the heavenly blessing or the spiritual body of Christ in the Eucharist, because these elect are the believers. The unbelievers, i. e., the non-elect, receive not the body of Christ, but simply bread and wine.

In his absolute predestination theory Calvin goes far beyond Augustine. Indeed, he himself calls this doctrine

*horribile decretum*, i. e., a horrible decree. Sad it is, indeed, that this highly gifted and truly great man, not as a public speaker like Luther, but as a theological writer, did not side with Luther in the doctrine of the Eucharist. Calvin's main work is entitled *Institutio Religionis Christianae*.

The above mentioned "Wittenberg Concord" with the South German theologians had been vehemently opposed by the men of Zürich, Bullinger being the leader, and this was the chief reason why Luther, two years before his death, issued his "Confession of the holy sacrament," etc., A. D. 1544. Melanchthon, who was a personal friend of John Calvin, desired very much that this Wittenberg union might be carried out, and when Calvin rejected Zwingli's Eucharistic view to substitute a theory in which he used Lutheran terms and formulas, Melanchthon seems to have leaned towards Calvin. This did not only put Melanchthon under a cloud of suspicion among the Lutheran theologians, but it also caused the Eucharistic controversies to be conducted on a new basis, viz., the *ubiquitas corporis Christi*, i. e., the omnipresence of the body of Christ. The doctrine of communication of attributes of Christ was now chiefly applied to the doctrine of the Lord's Supper. Here it is, where we meet with the radical difference between Luther's Eucharistic view and that of the Swiss theologians. Zwingli and Calvin held a local inclusion in heaven of the glorified body of Christ, and that for this reason there could be no ubiquity of Christ's real corporeal body. Luther, however, would not be guided by subtle distinctions, but simply held that Christ, after His ascension into heaven, entered upon the full exercise of His attributes, and that He therefore as the *God-Man* is present also in the Eucharist. Not Melanchthon, but John Brenz, was now the chief defender of Luther's view since the death of Luther, which occurred A. D. 1546, on the 18th of February, at Eisleben.



From now on the lines were sharply drawn on the doctrine of the Lord's Supper. On the one hand Rome still holds the sacrificial mass and the *opus operatum* theory, together with all her other superstitious notions concerning the sacrament of the altar. On the other hand we see the Reformed Church with her mere types and symbols in the Eucharist. And between these two stands the Church of the Reformation, known as the Lutheran Church, with her simple but Scriptural doctrine of the real objective presence of Christ in the Lord's Supper. Indeed, the words "This is my body," and "This is my blood", are still standing firmly not only in the Scriptures, but also in the faith of millions, who bless the name of Martin Luther for having rescued them and led them out of the papal captivity.

The Eucharistic controversy was, of course, carried on also in other countries, for instance in England, Denmark, etc., but scarcely any points were brought forth that had not already been discussed between the Lutheran and Swiss Reformed theologians.

Caspar Schwenkfeld, who met with Luther in A. D. 1525, at Wittenberg, to discuss with him privately matters of a mystical character, soon after this meeting began to oppose Luther's doctrine of the Lord's Supper. Schwenkfeld did not hesitate to say, that he would rather join the papists than the Lutherans. Schwenkfeld chiefly objected to Luther's view of the unconditional authority of the Word of God, consequent rejection of all so-called enthusiasms or conversions by the Spirit aside from the Means of Grace. He construed the words of institution in the light of John 6, 51 as being equal to saying, "My body is this," viz., bread unto eternal life. Schwenkfeld of course had a following. He himself went from place to place, and everywhere he caused a disturbance. He died in A. D. 1561 at Ulm, leaving only a handful of followers behind him. A number of



them finally settled in Pennsylvania, A. D. 1728, where they began to spread their dangerous enthusiastic theories. Schwenkfeld's doctrine is condemned in Article XII. of the Lutheran Formula of Concord.

Socinus, born in Italy, A. D. 1539, went to Basel to study theology. Of course he accepted the Reformed view of the Eucharist, but he distinguished himself especially by holding that the sacraments might be dispensed with as they were of no special benefit, but they might also be retained as a beautiful old custom. He was a Unitarian in his teachings. He put all the stress on the breaking of the bread and pouring out of the wine during the celebration of the Eucharist, claiming that the *τοῦτο* especially referred to this breaking and pouring. Otherwise he agrees with Zwingli and the Armenians. The Anabaptists, Mennonites and a number of other smaller sects either had no definite view on the Eucharist, or sided more or less with the Reformed theologians of Switzerland.

In England the Lutheran doctrine, as we have already observed in the chapter treating of the formula of distribution, was spread to a large extent, but it was soon substituted by Calvin's view. The Quakers of England rejected all the sacraments, claiming that the Spirit operates in man without the use of these Means of Grace.

Rome apparently was not able to take any part in the Eucharistic discussion during the Reformation. But since then some very able men arose in this Church, who defended the sacrificial Mass and the *opus operatum* theory, not upon Scripture ground, but by an appeal to tradition.

All the Eucharistic controversies since the Reformation have been carried on along the lines drawn in the sixteenth century, and therefore it would be a useless task to closely follow the history of these controversies up to our day. There are at present about three hundred different denomi-

nations, all holding some peculiar view concerning the Eucharist, although these different views essentially move between the Roman Catholic, the Reformed, and the Lutheran doctrines on the Lord's Supper.

In our historical research we have seen that during the first three centuries the doctrine of the Eucharist was preserved in its purity, but that in the fourth century clouds of human inventions began to gather around the Eucharist, that these clouds were thickest from the twelfth to the fifteenth centuries, but that at the Reformation period God sent forth Martin Luther to declare to the world that the words of institution of the Lord's Supper still stand firmly. Surely the history of the Eucharist plainly reveals the guiding hand of God in reference to this high and holy Means of Grace.

## CHAPTER XX.



### EXCOMMUNICATION.



FREQUENTLY heard it said that excommunication is practiced in the Lutheran Church. Will you please tell me, Mr. Pro, whether or not that is true?

Pro. Yes, sir, that is true. However, not only the Lutheran Church, but all other denominations ought to observe this practice also.

Con. Is the Lutheran Church the only one that observes excommunication?

Pro. No, a number of other churches observe it also.

Con. Please, tell me what does excommunication mean?

Pro. It means to carry into effect exactly what this word indicates, viz., to exclude a person from communion at the Lord's Table and from church membership. Excommunication is the final step of Scriptural church discipline.

Con. I beg your pardon, Mr. Pro, if all this is meant by excommunication, then I am glad that not all denominations practice it. Such a step I consider a crime, and it reminds us of the horrors of church discipline practiced during the dark ages of the Church. Such a procedure is equal to applying the lash of the law, but not the peace-bearing gospel.

Pro. I see from your statement, Mr. Con, that you are laboring under a misconception as to the proper use of the law and gospel. You really seem to think that law and gospel ought to be entirely divorced from each other. But the fact is, that a New Testament Christian needs both for

his daily spiritual life, the law as well as the gospel. He needs the law to check him, and the gospel to save him. Again, this final step in church discipline is not an invention of the so-called dark ages of the Church.

Con. But is it not an historical fact that persons were anathematized and banished from the Church for refusing to obey the dictates of the Church? Such persons were put under the ban of the Church, and all others were forbidden to speak to them, eat and associate with them, to greet them and to do any business with them. Such discipline is even worse than what we to-day call boycotting.

Pro. All this is historically true, Mr. Con. There are so many cases of such cruelty and proscribing on the part of the Church on record, especially since the fourth century, that it is not necessary here to refer to any particular instance. Suffice it to say here that by an ordinance of Frederick II., A. D. 1220, those under the church ban were refused also a hearing in their own cases before the authorities of the Church and State, and that any person, who did not repent six weeks after the ban was pronounced over him, should be proscribed. This kind of church excommunication is usually termed the "*large ban*." But I wish that you remember that this kind of church discipline was inaugurated and practiced by the Roman Catholic Church, and not commanded by Christ.

Con. From this we see the result of uniting the power of Church and State in the hands of a pope. What does the Lutheran Church hold concerning such combination of powers?

Pro. This Church has recorded her view on this point in the Augsburg Confession, Article XXVIII, viz.: "Wherefore the ecclesiastical and civil powers are not to be confounded. The ecclesiastical power has its own command, to preach the Gospel and to administer the sacraments. Let



it not by force enter into the office of another; let it not transfer worldly kingdoms; let it not abrogate the magistrate's laws; let it not withdraw from them lawful obedience; let it not hinder judgments touching any civil ordinances or contracts; let it not prescribe to the magistrate touching the form of state; as Christ says, My kingdom is not of this world. John 18: 36."

Con. That certainly is plain language. But I notice that this Confession speaks of ecclesiastical power. What is meant by that?

Pro. It simply means that the Church has power to observe church discipline, and to excommunicate a member, if necessary.

Con. Who gave her this power?

Pro. Christ, Himself, Matt. 18: 15-18, viz.: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven." In addition to this hear also Christ's words, John 20: 23, viz.: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." From this it is evident, that Christ gave the Church the power to exercise discipline, and even to remit or retain sins, as the case may be.

Con. That's very true. But does not the Catholic Church claim that Christ gave this power only to Peter as

the first pope, and through Peter to all his successors on the papal chair?

Pro. Yes, that is what the Church of Rome claims, but it is nothing but a claim. Christ speaks here of the Church, and not of one single person in the Church. And when Christ says, Matt. 16: 19, to Peter: "I will give unto thee the keys of the kingdom of heaven," etc., He meant just what He states Matthew 18. Peter should hold the office of the ministry, and not to the person of Peter, but to the office of the ministry of the Church, held by Peter, Christ gave these keys. And as all the other disciples also held the same office, Christ gave to all of them the same power that He gave to Peter. But that the office of the ministry of the Gospel is given to the *Church* by Christ, and not to *one single* person in the Church, is well known by all who are acquainted with the Scriptures.

Con. That is very true. Please explain the above words of Christ, viz., Matthew 18: 15-18, further to me.

Pro. Very well. Notice first, that Christ here speaks of a *brother* who trespasses, i. e., a member of the Church who has wronged or seriously offended a fellow church member. The offended one shall go and speak to the offender privately about the matter, of course in all brotherly love.

Con. The offended one shall go to the offender? That must certainly be a mistake. It must be the very reverse, namely, the offender must come to the offended one first and ask for pardon.

Pro. There is no mistake about it. Christ plainly says that the offended one shall first go to the offender.

Con. That's pretty hard to do.

Pro. Not so very hard, if a person is a true Christian and loves to obey his Lord. For Christ's sake he will and can do this.

Con. The offender ought to come first, as that would make it easier to forgive him.

Pro. If he comes first, so much the better for him. But let us do just as Christ commanded.

Con. Yes, I believe myself, that is the safest and best way to proceed in the matter.

Pro. Indeed. If the offended one has gained his brother, then all is well, and the whole matter is settled. But if not, then the offended person ought to take with him one or two upright and trustworthy friends who must be members of the same church, to assist in bringing about a reconciliation, and to be witnesses either of such reconciliation, or the obstinate refusal on the part of the offender to become reconciled.

Con. But if no reconciliation is brought about, what then?

Pro. Then do as Christ commanded, viz., tell it unto the Church.

Con. Does Christ mean the Church at large?

Pro. No. He means the church of which the offended one and the offender are members. It is an affair between brothers of one and the same congregation or church.

Con. In what manner should the matter be brought before the congregation?

Pro. In a regular, open meeting of the *whole* congregation the offended one must bring the matter before the congregation, stating also, that he had carefully observed Christ's command of going to the offender, etc., to which the other two brethren must testify. Of course, the offender should be present at this meeting.

Con. But if he refuses to come, what then?

Pro. Then the matter must be postponed for the time being. But should he persistently refuse to attend the meeting, then the congregation must finally act in the matter.

Con. How much time should there be between the different meetings and the invitation to the offender to attend?

Pro. Circumstances and wisdom must decide that. At any rate, no hasty action is advisable from the first private admonition to the final step in the matter.

Con. If no reconciliation is brought about by the congregation, what should then be done?

Pro. The offender having sufficiently proved himself as being hardened and obstinate, and having rejected all brotherly admonition must now be considered and declared an heathen and a publican as Christ states. The *whole* congregation must pass the resolution to excommunicate the culprit from the Lord's Table and from church membership. Beyond this no congregation has a right to go. Here it is where the power of the church ends.

Con. Can not the church forbid the excommunicated one to attend divine service?

Pro. She has no power whatever to do that.

Con. Is such a resolution on the part of the congregation equal to what is called the ban?

Pro. Yes, sir. This ban is the binding of which Christ speaks, Matthew 18.

Con. I always thought that a person, who refused to become reconciled, was put out of the church by the preacher.

Pro. There are many others who believed or still believe that. Even the excommunicated often blame the pastor for their being excluded. The fact is, the pastor personally is on equal standing with any other member of the congregation. But as pastor he is obliged to announce the excommunication of those that have been excluded by the *unanimous* vote of the congregation, and to see to it, that the resolution is carried out. And for simply doing his duty



as pastor, he is often hated bitterly and even persecuted by the excommunicated person and his friends.

Con. Is this ban or binding recognized by Christ?

Pro. Indeed. He says Himself that what the Church thus binds on earth shall be recognized even in heaven. Excommunication cuts a person off from communion at the Lord's Table, from fellowship of the church, from the communion with the saints in heaven as well as on earth, from the use of the Means of Grace, except the hearing and reading of the Word of God, from the privileges and special blessings of the Church, in short, from the body of Christ. O how terrible!

Con. That is indeed a terrible situation into which the offender has placed himself by his obstinacy. But the worst of it for the culprit is, in my opinion, that Christ Himself recognizes this excommunication even in heaven. There is no hope for him of being saved, as it appears.

Pro. As long as he is under the ban rightly and properly placed over him, there is certainly no hope of his salvation. Only earnestly repenting and seeking the forgiveness of the offended one as well as of the entire congregation on the part of the offender and evil-doer, can open the way of salvation to him again.

Con. Has the Church the power to remove the ban?

Pro. Certainly. Christ says plainly, that what she would loose on earth, shall be loosed in heaven also. And gladly will she do this, if the offender repents.

Con. Is it not the object of the congregation to curse and condemn to eternal punishment him over whom she pronounces the ban?

Pro. No, never! The object is always to gain the brother. For this reason he is earnestly admonished privately and in the public meeting of the congregation, and for the sole reason of saving his soul the congregation excom-

municates him. And after excommunication the congregation will not cease to earnestly pray for him. And many a one, who had been excommunicated, has been won back to the Church by her earnest prayers.

Con. I am glad to hear that. But should not the Church observe excommunication also for the sake of her own welfare?

Pro. Indeed. A church without practicing Scriptural discipline will soon be reduced to a camp in which the leprosy of sin, unbelief, hypocrisy, and vice will have full sway. The visible Church here on earth, being composed of good and bad, needs pruning, and the Scriptural discipline, which may frequently lead even to excommunication, is the pruning knife given the Church by Christ. A congregation that practices Scriptural discipline thereby proves the fact that there is a healthy spiritual life in its midst. But remember, everything must be done in the spirit of brotherly love.

Con. Is there any case of such discipline and excommunication on record in the New Testament?

Pro. Yes, sir. 1 Cor. 5: 1-5 we read thus: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in the body, but present in the spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and in my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And in the last verse of this chapter Paul says: "Therefore put away from among yourselves that wicked person."

Con. That is certainly a plain case of discipline and excommunication. But I would like to know what Paul means by saying "that the spirit may be saved."

Pro. Paul thereby shows the true object of excommunication, viz., not the eternal condemnation of the offender's soul is desired, but that his being excluded from the church might result in his repentance. Notice also the fact that Paul wants the assembled congregation to excommunicate the sinner, and not one single person, who might be pastor or bishop of the church; nor does he convey this power to any temporal ruler.

Con. Indeed, it does not appear as though Peter, as the head and chief or pope of all the apostles, had anything to do with this case of church discipline. The congregation itself excluded this evil-doer by virtue of the power that Christ has given it.

Pro. From all this we learn that church discipline, if practiced according to the command of Christ, is really a blessing to the church as well as to the respective sinner. It is a protection to the church against inner corruption, against Satan doing his work of destroying souls under the cover of Christianity.

Of course, many other points connected with this subject might be dwelt upon, but this may suffice to show the necessity and blessed results of Scriptural church discipline and excommunication both to the church and to the excluded one.

Con. Since you have explained the matter to me, I agree with you in saying that all denominations ought to practice this discipline commanded by Christ. No doubt, the church would diminish in numbers by practicing excommunication, but she would grow stronger in true spiritual life. In the end she would really gain by this practice.

Pro. Indeed, the church would grow stronger in spiritual life and power. History points out the fact that the church was purest and strongest in those days when she observed Scriptural discipline. How sad to think that it should ever become necessary to excommunicate any one from the Lord's Table, that has been prepared as a special consolation for the poor, burdened sinner! May God grant that none of us who call upon His holy name may ever be found among those that compel the church to exclude them from the Lord's Supper and from her membership.



## CHAPTER XXI.



### CONSOLATION OF COMMUNION.



TASTE and see that the Lord is good: blessed is the man that trusteth in him. Ps. 34: 8. If so be ye have tasted that the Lord is gracious. 1 Pet. 2: 3. We are living in a time when the masses do not care to taste and see that the Lord is good and gracious.

The Lord's Supper is neglected by old and young, by rulers and servants, by the rich as well as by the poor. Nor do even the sick and dying care very much to taste the goodness of the Lord before departing from this world. Is it any wonder, then, that so many visitations of God come upon mankind? Is it any wonder that so many are drifting on the sea of doubt, and finally land in the harbor of despair and destruction?

No human being will ever escape that moment in his life, when his heart begins to fail, when he stands between hope and fear, when his conscience accuses him, and when he feels that he must render an account of himself to his Creator. God, who numbered all the hair of our heads, Matt. 10: 30, from all eternity knew the conditions of man in every age, and in His goodness He provided for that which is needed by man in the hour of tribulations. He does not desire the death of a sinner. This is the voice of God in all His dealings with man. Heaven and earth are declaring: God hath no pleasure in the death of a sinner. This is the voice of Revelation from the first to the last page. This declaration reverberates especially in the Means of Grace. If God had any other intention than to assure man

that He has no pleasure in the death of a sinner, then He would have not given the Means of Grace to the world.

Here, in the Means of Grace, is the place which God appointed to meet the sinner. Here is the place where He shows His goodness and mercy. It is indeed the height of human folly to expect God to meet man with His saving grace and mercy at a place of man's own choice, aside from the appointed means of salvation.

God in Christ Jesus is the way of salvation, and if we desire to be saved, we must walk on this way, and must not expect God to walk in our own ways.

Man is a sinner. Man knows this to some extent by the light that still exists in him. But there is little consolation in knowing that I am a sinner. I might fare better in this world if I never knew it. Ignorance in this instance would be bliss. How long? This bliss would not last very long, nor would it be a real benefit to me. Death approaches me, and my temporal bliss would be turned into eternal woe.

Man needs more than the knowledge of his being a sinner. He needs that which gives him a strong consolation while he is under the curse of sin. And not until man is firmly convinced that God neither desires nor finds pleasure in his eternal death, can he be of good cheer.

The special object of the Lord's Supper is to console man in his distress. Here man has an opportunity not only to meet His Lord and Savior, but to enter into communion with Him. Communion means union with Christ. Christ in me, I in Christ is the result of communion. This fact is accomplished by the power of Christ, not by man's power. It would not be worthy the name communion if this union depended on man's power. But being dependent on Christ's power alone, I have no right nor reason to doubt it. You are a sinner, you say. No doubt but what this is true. You know this, and what you know needs not to be proved to

you. I am a young person, have enjoyed the world, drank of the cup of lust and pleasure to my heart's content. But now I am sorry that I lived the life of a fool. What must I do to be saved? You who may ask this question, must put this question in all sincerity to Him who alone can give you the right answer. He who came to save also your soul will tell you to repent and to come to Him. Under the burden of your sin come with a penitent and believing heart to the Lord's Table. Christ will in no wise cast thee out, because He has no pleasure in the death of a sinner.

You are then still worthy to commune with your Savior. Sin, even if it is as black as hell, is no obstacle to this wonderful sacramental union; but doubt and disbelief makes you altogether unworthy of the same.

Parents, widows, and you aged, infirm, and feeble fathers and mothers, you need a special support in your days of trouble. Here in the Lord's Supper you will find that which will be a consolation in every hour to you. Your troubles, your infirmities are no obstacle to this union with Christ in the Lord's Supper. Do you not plainly hear the voice of your Savior: Come unto me all that labor and are heavy laden, I will give you rest and peace for your souls?

Indeed, rest and peace is what you desire. You do not find this in the things of the world. Not in gold and silver, not in anything perishable. Only Christ can give you this rest and peace. You will receive this in the Lord's Supper as surely as you taste the goodness of your Lord. Outside of Christ there is no salvation. Salvation means to live and move and have your being in Christ. Christ in you, and you in Christ, that is your salvation, that is your heaven.

All of us, young and old, are under the condemnation of the law, and unless some one fulfills this law for us and in our stead, there is no hope of salvation for any one of us. But that Christ fulfilled this law for you and me by suffering



unspeakable tortures and death on the cross, is as true as it is that we are sinners. But He still lives; death could not annihilate Him. And this fact, viz., that Christ died for you and me and that He still lives, is proven in the communion with Him in this Sacrament of the Altar. The enemies of the Scriptural doctrine of the Lord's Supper said, "Flesh profiteth nothing." We know this ourselves. But the question in regard to the Lord's Supper is not a question of dead flesh, it is a question in regard to that flesh which Christ assumed and which liveth. A dead Christ can give us no life and salvation in the Lord's Supper. We Lutherans must have Christ, the living Christ, in everything. We must have Him in our family worship, in all our prayers, in our congregational services, in baptism, in confirmation, in our songs and sermons, and above all in our communion at the Lord's Table. Nothing without Christ.

Christ says to the penitent and believing sinner in the Eucharist: Be of good cheer, my son, my daughter, thy sins are forgiven thee. He can say this to you because He died and shed His blood for you.

Luther says: "In the Lord's Supper we are united with Christ so, that Christ considers everything that we are and that comes upon us as pertaining to Himself; and again, that we might consider everything that is Christ's as pertaining to us; as it finally will be the case. Hence our sins trouble Him, and again, His justice protects us. For this communion makes everything a common good, so long till He has entirely freed us from sin to make us like unto Himself in the day of judgment."

Again Luther says, "When Christ says in clear words, 'Take and eat, this is my body'; 'drink ye all of it, this is my blood,' then it is my duty to believe these words. Even if Christ would offer me but a straw and would say the above words, I should believe it.



Here we must close the eyes and our senses and simply say: The Lord knows what He says, better than I do." Hence we see that faith insures us the greatest blessings of the Lord's Supper, viz., communion with Christ, forgiveness of sins, life and salvation. Those who come to this sacrament must believe and be assured not only that Christ with His blessings is present, but that Christ and His blessing are given to them. Whoever is sad in heart and troubled in spirit, whoever is terrified by death, whoever desires the sweetest heavenly consolation, whoever earnestly desires to lead a pure Christian and holy life, whoever wants to stand upon the rock of salvation when heaven and earth shall pass away, let him come to the Lord's Table with a penitent and a believing heart, and he will here receive all these things.

But communion is held not only with Christ, but also with all the saints in heaven and earth. What a grand blessing this is! The price of our redemption was indeed very great, viz., God's own beloved Son. Hence the blessings of our being purchased from death and the power of the devil must also be in proportion to the price.

Thomas a Kempis says: "O wonderful and hidden grace in this sacrament! Only the faithful and true followers of Christ are aware of this. The unbeliever, the slaves of sin, can never experience this grace. In this sacrament a heavenly grace and gift is distributed, the lost power of virtue is restored in the soul, the beauty destroyed by sin returns."

Indeed, the love of God that is past all human understanding, is here offered. And who can resist or reject it if he desires to be saved?

And in the hour of death what a consolation it must be to know, that the Redeemer liveth in me by virtue of the sacramental union!

Let all who are forsaken, all who need a friend that can save them, all who desire to fall asleep in Jesus to awake in His likeness, all who need some one to wipe the tears of tribulation from their eyes, all who desire to pass from spiritual deadness into spiritual life, all who love Christ and are not ashamed to confess His name, all who believe in the communion of saints, all who desire to defy Satan and hell, all who pray for the welfare of Zion and who desire to live a holy, Christian life, all these, let them come to the Lord's Supper to eat and drink His body and blood, to receive by virtue of such eating and drinking forgiveness of sin, life and salvation.

A faithful Christian will also be a faithful attendant at the Lord's Table.

O taste and see that the Lord is good: blessed is the man that trusteth in Him.

Come, dear soul, Christ has made thee His bride. and He is thy majestic bridegroom. Be vigilant, carry in the heart the lamp of faith and come to the wedding feast in the Lord's Supper. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Hos. 2, 19. 20.

"Hasten as a bride to meet Him,  
And with loving rev'rence greet Him,  
For with words of life immortal  
Now He knocketh at thy portal;  
Haste to ope the gates before Him,  
Saying, while thou dost adore Him,  
Suffer, Lord, that I receive Thee,  
And I nevermore will leave Thee,"

## CHAPTER XXII.



### CURRENT DANGEROUS TENDENCIES CONCERNING THE EUCHARIST.

#### I.



It has been our object to take the kind reader to the very source of the highly important subject of our investigation, and present to him in simple and plain language the facts, as they are recorded on the pages of Holy Writ and the history of the Church. And we confidently hope that our endeavor has been a benefit to the reader. In treating of the Lord's Supper we tread upon most holy ground, and only then will we be rewarded with the highest blessings in our research and meditation on this sacred institution if we, like Moses before the burning bush, take off our shoes of prejudice and human opinion and with childlike faith trust and believe the Word of God.

We are aware of the fact, that there is a tendency among many of being indifferent as to what the Lord's Supper really is and means. They are satisfied with the mere knowledge that the Lord instituted the Eucharist, but will not go to the trouble of searching the Scriptures in order to learn the true character of this institution. They are very much surprised to see others taking a deep interest in this subject. But the Lord Himself plainly commanded to study the Scriptures, saying, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5, 39.

These words of our Lord are a strong reproof to those, who indulge in spiritual lethargy. The Scriptures from beginning to the end are a testimony of Christ as being the Son of the living God, and the promised Redeemer of the world. And who would not gladly learn and accept every proof and testimony of the fact, that Christ Jesus came into the world, and that whosoever believes in Him shall have eternal life?

Not only the written Word of God furnishes us with this testimony, but also, and in a special manner, the institutions of Christ for saving mankind, viz., baptism and the Lord's Supper. Here we are permitted not only to stand in the very presence of His Majesty, but to enter into sacramental union with Him, in order to share His glory and holiness. In the Lord's Supper we receive a most powerful testimony of Christ, in the salutary use as well as in the Scripture passages connected with it.

Those who are indifferent and not willing to diligently search the Scriptures in this respect, will of course deprive themselves of the great blessings of the testimony of Christ derived from this source. There is a time of joy and a time of sorrow and tribulation for all without a single exception. But in the hour of tribulation we especially need the testimony of Christ. Therefore, dear reader, be not drifting aimlessly on the dangerous wave of indifference and spiritual lethargy, but follow the Lord's command to search the Scriptures.

2.

There are at present four distinct religious tendencies with reference to the Lord's Supper, although the different denominations are numbered by the hundreds. These tendencies are as follows: 1. The Roman Catholic; 2. the



Calvinistic or Reformed; 3. the Lutheran, and 4. the creedless or non-confessing tendency.

The first three doctrinal views on the Eucharist have been carefully presented to the reader in the foregoing pages, hence it is not necessary to further dwell on them here. It is our intention, however, to point out to the reader the great danger connected with the creedless or non-confessing as well as a few other tendencies concerning the Lord's Supper.

In spite of the fact, that Christ demands of His followers a plain confession before men of Himself and His words, Luke 9, 26, and that also Paul declares, "For I have not shunned to declare unto you ALL the counsel of God," Acts 20, 27, there are certain denominations who condemn with a loud voice all creeds and confessions of Christ and His teachings. They are, indeed, very free and loud in mentioning the name of Christ, but they will not as a denomination confess before the world the import and contents of the words of Christ. They seem to hold that Christ can be separated from His words in mentioning His name. They refuse to confess ALL the counsel of God, especially in reference to the Means of Grace. But a non-confessing tendency is not only dangerous, but a contradiction in itself. The very statement of a denomination of having no creed or confession, is a public creed equal to the following: "We, the church known by the name of So and So, publicly confess that we have no confession."

The only way for the world to find out that a certain denomination rejects creeds and confessions, is to make a public *confession* or declaration to that effect. Try as you may, the fact is that no church or denomination can exist without having some kind of a confession or creed. But how sad to think, that those who claim to follow Christ and His teachings, will not make a clear public statement

or confession concerning the Lord's Supper. Such a non-confessing tendency was not known to Paul. He openly confessed, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. II, 29.

The great danger of the non-confessing tendency is the fact, that any man's opinion is substituted for the pure teachings of God's Word. Just as scholasticism in the dark age of the Church taught heathen philosophy under the cloak of Scripture teachings, so likewise does the present non-confessing tendency of certain denominations open the way to the pulpit of the Church for dangerous opinions of modern skepticism and shallow human ideas. Would to God that the Christian Church might thoroughly recognize the fact, that the conquering power over the world, the flesh, and the devil is not in numbers, but in the purity of doctrine and life of the Church.

It is quite an easy task nowadays to gather a large congregation in a very short time, provided that the sharp and discriminating line between godliness and worldliness is obscured or removed as far as possible, or altogether destroyed. And such a task becomes still more easy if no positive confession is demanded, especially in reference to the Means of Grace.

It seems as though the present condition of the Church at large might be given in these few words: There are very large denominations and congregations, and a few real Bible Christians. And the non-confessing, lukewarm tendency so prevalent in our times, is largely responsible for this deplorable condition.

### 3.

While on the one hand there exists great indifference as to what the Bible teaches concerning the Means of Grace-

especially the Lord's Supper, we must not forget the fact, that on the other hand we meet with a tendency of dead orthodoxy. This tendency involves great danger, inasmuch as it emphasizes the importance of pure doctrine at the cost of regeneration and purity in life. Orthodoxy without regeneration and sanctification in life is the thief, that robs the soul of heaven. The history of dead orthodoxy is one of bitter hatred and rank fanaticism. It knows of no cultivation of heartfelt trust and confidence in God. It knows of no sympathy with those who are in spiritual distress.

It has a systematized code of doctrine, which is applied from cathedra and pulpit like the multiplication table, and every earnest question of a sorrowing and longing soul as to what must be done in order to be saved, it answers with its haughty and cheerless "ergo." Such dead orthodoxy is like a lamp well filled with oil, but not lighted. Orthodoxy without holiness in life, is like a day without sunshine. It is like gold locked up in coffers, where it can do but little good to the world. Dead orthodoxy cultivates the spirit of haughtiness, which is so repulsive to the simple and humble character of a true believer in Christ. Indeed, the dead orthodoxy of the Pharisees nailed Christ to the cross, and since then ecclesiastical orthodoxy has put to death many a one who now wears the crown of life in heaven.

How much mental force and great learning has been consumed by dead orthodoxy, without in the least improving public morality or promoting to any noticeable extent a life of Scriptural holiness and sanctification!

Let us not yield one iota of pure Scriptural doctrine, especially not concerning the Lord's Supper, but let purity of doctrine always be paired with a regenerated heart and purity of life. Then we are sure of Christ's benediction: "Well done, thou good and faithful servant."



## 4.

Another dangerous tendency in the Church at large came to the surface, that must be opposed with equal earnestness and energy, viz., the pietistic view. This tendency rejects all doctrinal orthodoxy. Those affected with this tendency know of nothing but sanctification and holiness of life. No matter what a person may believe as to the person of Christ, the Means of Grace, etc., if he is only leading apparently a holy, sinless life, if he has no bad habits, helps the poor and needy, then he is considered a true Christian. They are evidently insisting on sanctification at the cost of purity of doctrine.

Such a tendency is not concerned about the deep things of the Bible. Justification of the poor sinner before God by faith in Christ is placed in the background, and work-righteousness is the foundation of their hope of salvation. Like the ancient Cathari, they can not conceive of a visible Church consisting of saints and sinners. In their enthusiasm they care very little about the proper use of the Means of Grace. Whether or not a person is baptized or attends the Lord's Table, he is assured of salvation in spite of this, if he only leads a life stamped by them as being holy. Conversion must be accompanied by great nervous excitement, produced often by picturing from the pulpit the horrors of the damned in hell in a most dramatic manner. If a person can not mention the day and hour of his conversion, he is still considered a child of the world and of the devil.

This tendency recognizes no order in receiving members from other folds. They are not concerned about breaking into other congregations in order to make converts. Any one is received by them, if he is only converted after their fashion, even if such a proselyte has been excluded from membership in some other church on account of his bad character, or for some other good reason. This tendency



is just as dangerous, especially in reference to the Means of Grace, as dead orthodoxy. Fire in its proper place and under control is surely a blessing, but the moment when it becomes a wild fire, then it destroys everything in its course.

So-called holiness and sanctification without purity and firmness in doctrine is like a destructive fire, and like a cloud-burst that causes but ruin. This tendency, however, has been losing ground of late years, and many enthusiastic promoters of excitement and revival conversions are now paying more attention to conversion by the Scriptural Means of Grace. This is a hopeful sign of spiritual soberness.

## 5.

Perhaps the most dangerous tendency of the day is known by the name of spiritism. This tendency recognizes no written Word of God, no baptism or Lord's Supper, no institution of the office of the ministry by Christ, and no Church of Christ on earth. Any so-called medium claims to receive messages directly from the spirits of the invisible world for all that may attend the nightly seance. Spiritism seems to be a blending of ancient Gnosticism with modern theosophy. The object is to obtain an insight into the mind of God and the spiritual world by extraordinary psychological powers. It holds that there are different circles or stages in the spiritual world, the lowest circle consisting of darkness, the highest of perfect light and splendor. The most wicked enter into the lowest circle, but in course of time they are promoted higher, until they are permitted to enter the perfect circle of light. A kind of universalism is the outcome of spiritism.

This tendency, embraced by thousands of apparently intelligent people, stands in open opposition to the revealed

Word of God, and especially to the Means of Grace. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18, 10-12.

## 6.

For centuries there has been a tendency to unite the different Protestant Churches, especially the Reformed and the Lutheran Church. As one of the chief causes of separation of these two churches is the doctrine concerning the Lord's Supper, a number of conferences were held for the purpose of coming to an agreement in reference to this doctrine.

The first conference was held at Marburg, 1529, the second one at Leipsic, 1631, the third at Thorn, 1645, and the fourth at Cassel, 1661. None of these conferences were successful in bringing about a union. And this is not surprising, as each party claimed to hold doctrinal views on the Lord's Supper in perfect harmony with the Scriptures. Under such circumstances a union would imply either uncertainty of personal conviction, or indifference as to what the Scriptures teach concerning the Eucharist.

Many more such efforts have been made, but no agreement on the doctrine of the Lord's Supper has been reached. There is only one Scriptural doctrine on the Eucharist, hence there can be no union, unless this one Scriptural doctrine is accepted by all.

This unionistic tendency is still existing, but the past may teach a lesson to the present. The subject is too high and holy to be indifferent as to the true Scripture teaching

concerning the same. The words of Christ are clear, viz.: "Take, eat; this is my body. Take, drink ye all of it; this is my blood." If all would believe them just as they read, and trust that the Lord is able to do what He says and promises, then the union in faith in this respect would be accomplished. Not the simple and plain words of institution are the wedge that has split the Church, but uncontrolled human reason has accomplished this sad result. As soon as the cause of disagreement is removed, a perfect agreement will be reached. But not before that time. And may God speed the day when such an agreement can be called an accomplished fact.

## 7.

Those who are quite indifferent as to the real Scriptural import and character of the Eucharist, usually celebrate the Lord's Supper as a feast of love. All who partake of the Eucharist are considered as having given a public proof of love to their brethren. This tendency reduces the Lord's Supper to a doubtful ceremony, inasmuch as the mere partaking of a love-feast is no absolute proof of true brotherly love. The best and most positive proof of brotherly love is that which reveals itself in substantial deeds of kindness. Such a noble demonstration of brotherly love is seen in the deeds of that good Samaritan, commended even by Christ saying, "Go and do likewise."

It is true, no one should partake of the Lord's Supper who has no brotherly love in his heart, but the salutary reception of the Eucharist requires more than this, viz., true faith in the words, "Given and shed for you for the remission of sins."

## 8.

The words "This is" have of late been construed as having their proper and true explanation in the mere act



of distributing the bread and wine in the Eucharist. Christ meant to say, it is claimed, the following: "Just as I distribute this bread among you, without partaking of it myself, so will I give my body in death for you. And just as I distribute this wine among you, without drinking of it myself, so will I shed my blood for you." Although this tendency is not altogether new, yet it is indicative of the fact, that every effort is made to prove that Christ did not really mean what His simple and plain words imply. Christ, who alone is the one Master, is thus made the pupil of many human masters, wise in their own conceit. Of course, this tendency has no use for the words of Christ, "Given and shed for you for the remission of sins," as these words would have to be explained accordingly in this manner: The mere act of distribution will give you remission of sins.

If forgiveness of sin, life and salvation, can be obtained by a mere act or ceremony, then Christ's death upon the cross is altogether unnecessary for the salvation of the world.

## 9.

Christ said, "This do in remembrance of me. This do ye, as oft as ye drink it, in remembrance of me." And Paul says: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11, 26.

From this we learn that the Lord's Supper has been instituted *once* for all people, and all time of grace here on earth. It shall be observed till He comes again to judge the quick and the dead.

The tendency that clamors for a "new religion," and new doctrines in harmony with the so-called progress of our day, is condemned by the words of Christ, "This do in remembrance of me." "This," what Christ Himself said and did at the time of the institution, shall be observed and



nothing else, in reference to this institution. And if we truly recognize Christ as being our only Master, we will gladly believe His words and obey His command till He comes as judge of the quick and the dead, or at the moment when we, in His gentle arms, close our eyes in death.

## ADDENDA.



### I.

**I**T is a well-known fact that some denominations have introduced the novelty of using the so-called individual cup in celebrating the Lord's Supper, instead of one communion cup for all partakers. A large tray containing as many glasses or cups as there are partakers of the Lord's Supper, is carried around the church by the deacon giving to each partaker one of the glasses or cups containing the sacramental wine.

This novelty is introduced, it is claimed, upon the advice of physicians holding that it is dangerous from a sanitary point of view to use the communion cup promiscuously. Safety and cleanliness, these physicians say, demand the individual cup in the Lord's Supper. And some enterprising business firms have not been slow to manufacture nice and beautiful communion trays and very neat communion glasses or cups for individual use. The advice of these physicians has been the means of establishing a special business and traffic in communion cups and trays.

However, we are inclined not to follow the advice of these physicians for the following reasons:

1. The using of a special individual cup was not the custom observed by Christ when He instituted the Lord's Supper. Christ is omniscient; hence He well knew whether or not it would be dangerous to follow His example in this respect.

2. These physicians do not and can not point to one single case on record, as far as we know, where a certain

disease has been transmitted or communicated by using but one common cup at the Lord's Supper. Their advice is based rather on individual opinion than on historical facts.

3. Not all physicians agree as to the possibility of transmitting any dangerous disease by using the common cup promiscuously. Some very prominent and able physicians are members of congregations, and are constantly partaking of the Lord's Supper by drinking the communion wine from one common cup.

4. The moral or example of using the individual glass or cup, does not tend to increase and strengthen the bond of union, fellowship, and love among the partakers of the Lord's Supper. This custom certainly has a tendency to selfishness. If individual cups are allowed, then each one has a right to have a cup made for himself to suit his own ideas. The rich and wealthy might have a cup made for themselves out of gold or silver and ornamented with precious stones and diamonds. The poor member on the other hand must be satisfied with a cup made of common glass or some inferior material. Thus at the very Lord's Table the difference between rich and poor is seen and felt, whereas there should be no such distinction of persons when coming to the Lord's Table. At this sacred Table the poor should not be caused to feel the disadvantage of poverty over against wealth and luxury.

As we have but one Christ, one body, one Lord's Table, so also let us have but one common cup. The Lord will take care of our bodily welfare.

As far as the writer knows the novelty of using the individual cup has not yet been introduced into the Lutheran Church. May it never be introduced!

## II.

Whenever a church is built it is the general custom to dedicate the building together with its furniture, pulpit, altar, organ, bell, baptismal font, etc., to the service of the triune God. But strange it is, indeed, that the Lutheran liturgies contain no formula for dedicating the *vasa sacra*, i. e., the sacred vessels used in celebrating the Lord's Supper, to the triune God.

If such a communion set is in possession of the congregation when a new church building is dedicated, then, of course, the sacred vessels are included in the general dedicatory service. But it frequently occurs that a congregation buys a new communion set, and this new set ought to be especially dedicated before it is used.

The writer's congregation bought a new communion set, and he looked in vain for a formula to dedicate these sacred vessels to the Lord. Hence he was compelled to make and use the following formula:

After the usual sermon the communion set was placed on the altar. Then he stepped before the altar and announced to the congregation the purpose of dedicating the sacred vessels, after which the following prayer was offered: —

We give thanks unto Thee, most merciful Father in heaven, that Thou hast so loved the world as to give Thine only begotten Son as a ransom for the sins of the whole world. We render thanks unto Thee, O Lord Jesus Christ, that Thou hast carried out the will of Thy Father and hast shed Thy holy, precious blood on the cross for the redemption of the whole world. We thank Thee, O Lord, that Thou hast instituted Thy Holy Supper for the purpose of giving us Thy body and blood for the remission of our sins. And as these vessels shall be used at the celebration



or Thy Holy Supper we will dedicate them entirely to this holy use and purpose. And grant, most merciful Savior, that all who receive the blessed bread as Thy body from this paten (touching the paten with the hand) and drink the blessed wine out of this cup as Thy blood (touching the cup with the hand) may by sincere repentance and faith be prepared to appear worthily at Thy holy Supper. Grant that all who receive Thy true body and blood from all these vessels now standing upon this altar (this includes also the larger can, etc.), may receive forgiveness of sins, life and salvation. To this holy service we dedicate these vessels in the name of the Father, Son and Holy Ghost. Amen!

### III.

For the benefit of those readers who may not be acquainted with the Lutheran Eucharistic formula used at the present, we here give the same in the following. This formula is substantially the same as Luther prepared it.

## FORMULA OF HOLY COMMUNION.



MINISTER: The Lord be with you.

Congregation: And with Thy Spirit.

Min.: Lift up your hearts.

Cong.: We lift them up unto the Lord

Min.: Let us give thanks unto our Lord  
God.

Cong.: It is meet and right so to do.

Min.: It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, through Jesus Christ, Thy dear Son, our Lord and Savior. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee, and saying:

Min. and Cong.: Holy, holy, holy, Lord God of Saboath;

Heaven and earth are full of Thy glory;

Hosanna in the highest.

Blessed is He that cometh in the name of the Lord.

Hosanna in the highest.

### THE EXHORTATION.

Dearly Beloved in the Lord! Forasmuch as we purpose to come to the Holy Supper of our Lord, wherein He giveth us His body to eat and His blood to drink, in order to strengthen and confirm our faith in Him, it becomes us diligently to examine ourselves, as St. Paul the Apostle exhorteth: "Let a man examine himself, and so let him eat

of that bread and drink of that cup." For this holy Sacrament is instituted as a special means to strengthen and comfort the troubled conscience of those who confess their sins, and who hunger and thirst after righteousness.

Therefore, whoso eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and he hath eternal life. Let us also obey His command: "This do in remembrance of me;" showing His death, that He was delivered for our offences, and raised again for our justification, and rendering unto Him most hearty thanks for the innumerable benefits procured unto us by the same, take up our cross and follow him, and love one another even as He hath loved us. For we are all *one* bread, and *one* body, even as we eat of *one* bread, and drink of *one* cup.

#### THE CONSECRATION.

Glory be to Thee, O Lord Jesus Christ, Thou almighty and everlasting Son of the Father, that by the sacrifice of Thyself upon the cross, offered up once for all, Thou didst perfect them that are sanctified, and didst institute and ordain, as a memorial and seal thereof, Thy Holy Supper, in which Thou givest us Thy body to eat, and Thy blood to drink, that being in Thee, even as Thou art in us, we may have eternal life, and be raised up at the last day. Most merciful and exalted Redeemer, we humbly confess that we are not worthy of the least of all the mercies, and of all the truth, which Thou hast shown unto us, and that by reason of our sins, we are too impure and weak worthily to receive Thy saving gifts. Sanctify us therefore, we beseech Thee, in our bodies and souls, by Thy Holy Spirit, and thus fit and prepare us to come to Thy Supper, to the glory of Thy grace, and to our own eternal good. And in

whatsoever, through weakness, we do fail and come short, in true repentance and sorrow on account of our sins, in living faith and trust in Thy merits, and in an earnest purpose to amend our sinful lives, do Thou graciously supply and grant, out of the fulness of the merits of Thy bitter sufferings and death; to the end that we, who even in this present world desire to enjoy Thee, our only comfort and Savior, in the Holy Sacrament, may at last see Thee face to face in Thy heavenly kingdom, and dwell with Thee, and with all Thy saints, for ever and ever. Amen.

Then the Minister, turning toward the Altar, shall say:

Our Father, who art in heaven; hallowed by Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake and gave it to His disciples, saying, Take, eat; this is my body, which is given for you; this do in remembrance of me.

After the same manner, also, He took the cup, when He had supped, and when He had given thanks, He gave it to them, saying, "Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me.

Praise, and honor, and glory be unto Thee, O Christ! The bread which we bless is the communion of Thy holy body, and the cup which we bless is the communion of Thy holy blood. O Thou everlasting Son of the Father, sanctify us by Thy Holy Spirit, and make us worthy par-



takers of Thy sacred body and blood, that we may be cleansed from sin and made one with all the members of Thy Church in heaven and on earth. Lord Jesus! Thou hast bought us; to Thee will we live, to Thee will we die, and thine will we be forever. Amen.

Then shall be sung the Agnus Dei:

O Christ, Thou Lamb of God, that takest away the sins of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sins of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sins of the world, grant us Thy peace. Amen.

When the Minister giveth the Bread, he shall say:

Take, eat, this is the true body of our Lord Jesus Christ, which was given for you; may it strengthen and preserve you in the true faith unto everlasting life.

When he giveth the Cup, he shall say:

Take and drink, this is the true blood of our Lord Jesus Christ, which was shed for you and for many for the remission of sins; may it strengthen and preserve you in the true faith unto everlasting life.

When all have communed, the Nunc Dimittis may be said or sung:

Lord, now lettest Thou Thy servant depart in peace, according to Thy Word:

For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of Thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Min.: O give thanks unto the Lord, for He is good.

Cong.: And His mercy endureth for ever.

Min.: Almighty God, our heavenly Father, we most heartily thank Thee that Thou hast again vouchsafed to feed us with the most precious body and blood of Thy dear Son, our Savior Jesus Christ; and we humbly beseech Thee, graciously to strengthen us, through this holy sacrament, in faith toward Thee, in charity toward one another, and in the blessed hope of everlasting life, through Jesus Christ, Thy dear Son our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, world without end.

Cong.: Amen. Amen.

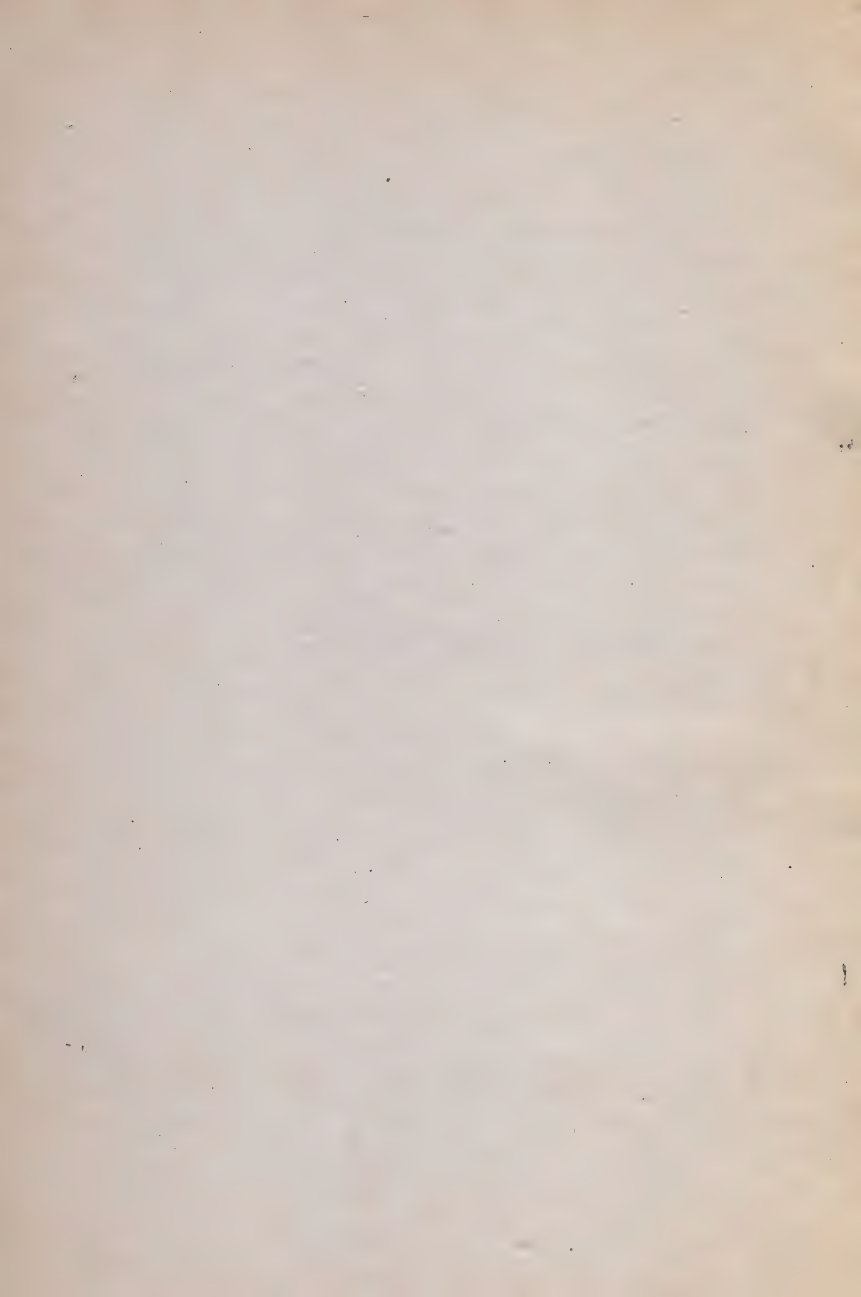
Min.: Blessed be the name of the Lord.

Cong.: Now, henceforth, and forever.

Min.: The Lord bless thee, and keep thee, etc.

Cong.: Amen.

## PRESS COMMENTS





## PRESS COMMENTS.

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### THE EUCHARIST.

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Having carefully read this new work of our indefatigable Bro. Gerfen, I am free to say that, in my opinion, it is, even more so than his well-known and highly appreciated book *Baptizein*, a veritable storehouse of most important truths. I do not think that there is in any language, and I am certain that there is not in English, a work that in a popular and interesting way offers such an amount of valuable information on the Sacrament of the Eucharist as is found in this book. And whilst I would not vouch for the accuracy of every statement made, or every conclusion drawn, I can and do assert that the fundamental position of the author is genuinely biblical and Lutheran, and that his presentation in every essential point is faithful and reliable. Hence I fervently wish and pray that many will avail themselves of the opportunity offered them to be instructed and confirmed in one of the most important points of saving truth.

F. W. STELLHORN.

Capital University, Columbus, Ohio.

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In 22 chapters, covering 252 neatly printed pages, the idea expressed in the title of this book is carried out. The doctrine of the Lord's Supper is given in our small and large catechism and in the other confessions of the Church and needed not be given so fully in this book. The history of this sacred institution has not been presented in such tangible form in any book with which we are acquainted. The book is full of gems gathered from the stream of time and places within easy reach information that could be obtained only by a great outlay for books and much

research. It is written in pure English, Greek, Latin and German being used only with an English translation, so that those not acquainted with these languages can read and understand. The character of the entire work is such as to impress the reader with the idea that the author wrote the book because he saw it was needed and that he was careful not to present too much material that is already in the possession of Lutheran people. Those purchasing the book are then not buying something they may already have in some other book, but the ordinary reader at least will buy what he neither possesses nor would be able to secure at so small a price. Our people should study the doctrine and history of the Lord's Supper more, that they may become more interested in an institution so rich in blessings for the worthy recipient. May this new book, treating the subject in a new way, renew the interest of many and be helpful in drawing them to this fountain of life. It would be an appropriate present to newly confirmed adults.—*Lutheran Standard*.

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För tva ar sedan hade vi nöjet att anmäla samme författares bok om dopet, Baptizein, till hvilken denna om nattvarden kan räknas sasom en fortsättning. Samma grundlighet i ämnets behandling och bekännelsetrohet, som kännetecknade den förra, kännetecknar äfven denna. I tjugu tva kapitel framhalles detta dyrbara sakrament till dess bibliska väsen och betydelse och i dess kyrkohistoriska ljus. Gifve Gud att sadana böcker som den, hvarom här är fraga, lästes och behjärtades i var tid, da nademedlen, ordet och sakramenten, mer och mer synas förlora sin betydelse äfven bland dem, som vilja kallas kristna.—*Augustana*.

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Das Erscheinen dieses Werkes — das heilige Abendmahl betreffend — als Begleiterin des Werkes über die heilige Taufe, Baptizein, von demselben Verfasser, ist schon seit längerem in Aussicht gestellt worden. In 22 Kapiteln auf 252 Seiten behandelt dies Werk einen äusserst wichtigen Gegenstand. Fünf Kapitel (I.—V.) sind einleitend: sie behandeln das Wesen eines Sakraments und das Passah- oder Osterlamm; vier Kapitel (XVI.—XIX.)

sind geschichtlich: sie behandeln die Beobachtung des Abendmahls und die Abendmahlsfeier von der apostolischen bis zur und nach der Reformationszeit; die übrigen Kapitel behandeln die Lehre vom heiligen Abendmahl, den rechten Gebrauch desselben und einige einschlägige Fragen wie: Selbst- oder Krankenkommunion, Vorbereitung auf und Ausschluss vom Abendmahl u. a. m. Meist in Gesprächsform abgefasst, damit Wahrheit und Irrtum klarer hervortreten, ist das Buch fesselnd geschrieben und wird wohl von jedermann mit Befriedigung gelesen werden. Herr Dr. Stelhorn hat das ganze Manuskript geprüft, ehe es den Druckern in die Hände gegeben wurde, und mit Recht erkennt der Verfasser darin eine Garantie, dass "der Leser hier die rechte Schriftlehre vom heiligen Abendmahle finden" wird. Dass die äussere Ausstattung eine treffliche ist, versteht sich eigentlich von selbst. Wir wünschen diesem Werke vieler Arbeit und Mühe unter allen englisch lesenden Lutheranern die weiteste Verbreitung. — *Lutherische Kirchenzeitung.*

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Im Jahre 1897 gab der ehrw. Herr Verfasser ein Buch von 236 Seiten über die Lehre vom Sakrament der heiligen Taufe unter dem Titel "Baptizein" heraus, das eine anerkennende Aufnahme gefunden und dessen erste Auflage von 700 Exemplaren bereits fast vergriffen ist. Nun folgt die Behandlung der Lehre des anderen Sakraments, des heiligen Abendmahls, unter dem Titel "Eucharist." In den 22 Kapiteln des Buches wird nicht nur die reine und schriftgemässe Lehre vom heiligen Abendmahl zur Darstellung gebracht, sondern auch andere damit eng zusammenhängende Fragen werden besprochen, wie z. B. Wesen und Bedeutung des Sakraments im allgemeinen und die Stellung der Kirche zu demselben, das Passah des A. T., Auferstehung und Gnadenwahl im Verhältnis zum heiligen Abendmahl, Beschaffenheit der irdischen Elemente beim heiligen Abendmahl, Selbst- und Krankenkommunion, die verschiedenen Formeln bei der Austeilung, Exkommunikation u. s. w., u. s. w. Kurz, ein überaus reichhaltiges und vielseitiges, auf wissenschaftlicher Grundlage im Geiste der lutherischen Kirche klar und leicht fasslich geschriebenes Buch. Dabei ist der Druck sauber und deutlich und der Einband würdig und geschmackvoll. Wie wir, so werden noch Viele das Buch mit Freuden lesen und dem ehrw. Herrn Verfasser für manche Be-



lehrung und Anregung danken. Wir können das Buch aufs beste empfehlen. — *Luth. Gem. Bote.*

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Dieses Buch bildet ein würdiges Seitenstück zu dem Werke „Baptizein“ desselben Herrn Verfassers, eines Gliedes der ehrwürdigen Ohiosynode. Der Umfang desselben, 252 Seiten, ist etwas bedeutender als das frueher erschienene Werk, die Form etwas kleineres Format, aber die Ausstattung: Papier, Druck, Einband ist dieselbe und die Anlage gleichfalls. Es ist also, was letztere betrifft, eine Mannigfaltigkeit in der Darstellungsweise gewählt (fortlaufende Darlegung und Dialogform), welche Abwechslung beiden Werken sehr zum Vorteil gereicht. Die ganze Ausführung ist für Laien berechnet, allerdings für solche, welche gern in Lehre und Gebräuchen der lutherischen Kirche tiefer gegründet werden wollen, aber gemeinfasslich gehalten, und obschon es an lateinischen und griechischen Citaten nicht fehlt, so ist doch immer eine genaue Uebersetzung gegeben und diese in den Text eingedrückt, während die Citate bloss als Beigabe mit kleinerer Schrift dazwischen stehen und nicht als sogenannte „foot notes“ unten auf der Seite beigefügt sind.

Der gesamte reiche Inhalt des Buches ist auf 22 Kapitel verteilt, in welchen die Lehre vom heiligen Abendmahl und alles auf das heilige Sakrament Bezügliche in Gottesdienst und in Kirchengeschichte abgehandelt ist. Der Kürze halber sei es uns gestattet, den Inhalt der einzelnen Kapitel mit eigenen Worten darzustellen. Kapitel 1, Wesen des Sakraments; 2, Bedeutung des Sakraments als Gnadenmittel; 3, Passahlamm; 4, Geschichte des alttestamentlichen Vorbildes; 5, Christus und das Osterlamm; 6, Art; 7, Zeit und Ort der Einsetzung des heiligen Abendmahls; 8, Irdische Elemente; 9, Selbst- und Kranken-Kommunion; 10, Beziehung des Sakraments zur Auferstehung des Leibes; 11, Spendeformeln; 12, Vorbereitung; 13, Abendmahlsgemeinschaft; 14, Prädestination und das heilige Abendmahl; 15, Falscher Brauch des Sakramentes; 16 bis 19, Die Geschichte des Sakraments nach Lehre und Kultus in vier Abschnitten; 20, Exkommunikation; 21, Trost, welchen der Genuss bringt; 22, Verschiedene Richtungen in Bezug auf das Sakrament, Anhängsel und die lutherische Form der Abendmahlsfeier. Der Standpunkt des geehrten Herrn Verfas-



sers ist natürlich streng lutherisch, und ist es uns auch nicht möglich, jeder einzelnen Ausführung besonders in Kapitel 9 und 10 zuzustimmen, so können wir doch das Buch bestens empfehlen, und wollte Gott, wir hätten noch mehr solche Bücher in englischer Sprache. Der Preis für den hübschen Leinenwandband ist \$1. — *Kirchenblatt.*

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Wir heissen dieses neue Buch vom Verfasser des Begleitbuches über die heilige Taufe herzlich willkommen, ist es doch gerade was unser englisches Volk braucht, um gründlich über die streitige Lehre vom heiligen Abendmahle Unterricht zu erlangen. Es ist ein vortreffliches Werk beides nach Ausstattung und Inhalt, schön gebunden und reinem Druck, fesselnd, klar, überzeugend von Anfang bis zu Ende, und in zierlicher, leicht verständlicher, populärer Sprache geschrieben. Wir können dem Verfasser nur unsere Gratulation entgegenbringen mit den Worten: Gut getan! Zum Punkt! Schon die Tatsache, dass Prof. F. W. Stellhorn D. D. das Manuskript kritisch geprüft, garantirt, dass in diesem Buche nichts als reine Schriftlehre zu suchen und zu finden ist. In einer Zeit, wo so viel Irrlehre über das heilige Abendmahl herrscht, ist es von unendlichem Wert zu wissen, dass hier ein Buch ist, das man getrost lesen darf ohne irre geführt zu werden. Das Buch enthält 22 Kapitel, wovon fünf den eigentlichen Gegenstand einleiten, indem sie den Charakter eines Sakraments, die Stellung der Kirche den Sakramenten gegenüber, und die Lehre und Geschichte des Passah- oder Osterlamms schildern. Von Kapiteln 6—16 werden folgende Gegenstände behandelt: Die Einsetzung und der Charakter des Abendmahls, Zeit und Ort der Einsetzung, die äusserlich sichtbaren Elemente, Selbst- und Krankenkommunion, die Auferstehung des Leibes im Verhältnis zum Abendmahl, Austeilungsformeln, Vorbereitung auf einen würdigen Abendmahlsgeuss, Prädestination und das Abendmahl, unbiblische Austeilung oder Applikation des Sakraments. Dann folgt die Geschichte des Sakraments von Anfang bis zur Jetztzeit, d. h. von der apostolischen bis zur Nachreformatorisken Zeit in den Kapiteln 16—20. Sodann ein Kapitel über Exkommunikation oder Ausschluss vom Abendmahl, ein Trost-Kapitel, und ein Kapitel über die gefährliche Tendenz unserer Zeit betreffs des Abendmahls, Addenda und Formula der Austeilung.

Man sieht hieraus, wie weitgreifend, vielumfassend das Buch ist. Jeder Lutheraner der englisch lesen kann, sollte es haben, zumal da er über so Manches, worüber er im Zweifel sein mag, Aufklärung findet. Wir hoffen, dass eine Auflage der andern folgt. — *Umschau*.

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We have been looking forward to the appearance of this book, and are glad that it has finally appeared. It has been written with care, and all careful readers will peruse its pages with profit. There are so many phases of this important subject discussed, and so many troublesome questions cleared up, that the book will surely be welcomed by all who desire to grow in knowledge. There are 22 chapters and an addenda, and 252 pages. Price, \$1.00. Address the author, or Lutheran Book Concern, Columbus, Ohio. — *Luth. Child's Paper*.

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Der tüchtige Verfasser von Baptizein, eines Werkes über die heilige Taufe, hat nun auch das hier angezeigte Buch über das heilige Abendmahl herausgegeben. In 22 Kapiteln auf 252 Seiten behandelt dies Werk ein äusserst wichtiges Stück der christlichen Lehre. Nach einer Einleitung über das Wesen eines Sakraments und das Passah- oder Osterlamm, behandelt der Verfasser in leicht fasslicher Weise die Lehre vom heiligen Abendmahl, dem rechten Gebrauch desselben und einige einschlägige Fragen wie: Selbst- und Kranken-Kommunion, Vorbereitung aufs Abendmahl und Ausschluss von demselben. Einige Teile des Werkes sind in Gesprächsform abgefasst, wodurch Wahrheit und Irrtum um so klarer hervortreten. Herr Pastor Gerfen hat mit diesem Buche die englisch-lutherische Litteratur um ein gut Teil bereichert und wir wünschen, dass dieses Werk in viele Hände gelangt. Die äussere Ausstattung ist eine recht würdige. Der Preis beträgt \$1.00.

— *Gegenwart*.

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Den englisch lesenden Lutheranern ist hier ein Werk über das heil. Abendmahl gegeben, wie es in englischer Sprach wohl kein ähnliches giebt. Auf eine Inhaltsangabe dieses reichhaltigen Buches

müssen wir verzichten, des Raumes wegen. Möge das Buch eine weite Verbreitung finden. — *Kinderfreude*.

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Wieder hat sich unser unermüdlicher Freund, Herr Pastor Gerfen, den Dank der Kirche erworben durch die Herausgabe eines sehr inhaltsreichen und nützlichen Buches. Es ist ein ähnliches Werk wie das vor einigen Jahren von ihm über die Taufe herausgegebene. In unserem Lande der Sekten, deren gemeinsames Merkmal ja die Geringschätzung der Sakramente ist, füllt Eucharist eine ebenso wichtige Stelle aus wie Baptizein, und das erstere Werk scheint uns noch gelungener zu sein als das letztere. Beide sind Fundgruben höchst wichtiger und beherzigenswerter Tatsachen und Wahrheiten. Nicht gerade eigene unabhängige Forschungen enthalten die beiden Werke, aber sie bieten eine den besten, zuverlässigsten Quellen entnommene fleissige und geschickte Auswahl und Zusammenstellung aller der wichtigsten Punkte, die bei Taufe und Abendmahl in Betracht kommen. Es wird kaum eine Frage von Bedeutung in dieser Hinsicht geben, auf die man in den genannten beiden Büchern nicht eine, wenn auch vielleicht nur kurze, so doch genügende Antwort findet; und dies in einfacher, allgemeinverständlicher Darstellung, so dass die Bücher namentlich auch Laien, die der englischen Sprache kundig sind, warm empfohlen werden können. Gar mancher Pastor wird sie als schätzenswertes Hilfsmittel gebrauchen können bei Laien, die in der sektiererischen Luft unseres Landes von Bedenken und Zweifel betreffs der biblisch-lutherischen Lehre von Taufe und Abendmahl angefochten werden. Sollte auch an einigen wenigen Stellen eine geschichtliche Angabe in den Augen des kritischen Forschers oder eine Schlussfolgerung in denen des unerbittlich-strengen Logikers die Probe nicht voll und ganz bestehen, oder sonst eine kleine Ungenauigkeit mit unterlaufen: so tut das dem Wert des Ganzen keinen wesentlichen Abbruch. Zur Andeutung des reichen Inhaltes von Eucharist, den man unseres Wissens in keinem Buche, sei es deutsch oder englisch, so beisammen findet, lassen wir hier noch die Ueberschriften der 22 Kapitel folgen: Essence and Character of a Sacrament. Relation of the Church to the Sacraments. Institution of the Old Testament Passover. History of the Old Testament Passover. Christ and the Old Testament Passover. Institution and Char-



acter of the Lord's Supper. Time and Place of Institution of the Lord's Supper. Nature of Earthly Elements of the Eucharist. Self and Sick-bed Communion. Resurrection of the Body in Relation to the Eucharist. Formulas of Distribution. Preparation for Worthy Reception of the Lord's Supper. Close Communion. Predestination and the Lord's Supper. History of the Eucharist from the First to the Third Century. From the Third to the Eighth. From the Eighth to the Reformation. Since the Reformation. Excommunication. Consolation of Communion. Current Dangerous Tendencies Concerning the Eucharist. Dazu kommen noch anhangsweise: Addenda. Formula of Holy Communion.

Wir wünschen der fleissigen und nützlichen Arbeit Eingang in viele Häuser und Herzen. — *Theologische Zeitblätter, Columbus, Ohio.*

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Ernst Gerfen is an Evangelical Lutheran pastor in Union City, Ind., who, located in a community where there is widespread opposition to infant baptism as well as the Lord's Supper, has written excellent and learned defenses of both sacraments, from the Lutheran point of view. The last published, on the *Eucharist*, is really admirable in the thoroughness, the clearness, and the candor of its presentation of the subject, combining much exact knowledge of ecclesiastical history and the growth of doctrine with a simplicity of treatment which adapts the work perfectly to the purpose aimed at in its preparation, that of dissemination among an acute, thoughtful, but not highly educated class of people, inclined to follow new and strange lights in matters of religion. To the reader not familiar with the Lutheran Confession, its insistence upon the real, objective presence of Christ in the sacrament, its preparatory service of general confession and absolution, its rigid adherence to close communion, its full and carefully worded ritual, will perhaps be a surprise, until he recalls the historic attitude of Luther himself upon these questions. To this attitude the Church called by his name has remained unswervingly loyal. — *Christian Advocate, New York.*

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It is with genuine pleasure we inform our readers of the publication of this book. In this book our dear brother has given



to the English Lutheran Church a clear, concise and complete presentation of the doctrine and history of the Lord's Supper.

This subject is treated in twenty-two chapters. Our laity will find the following chapters of special interest, viz: Chapter VI, Institution and Character of the Lord's Supper; Chapter VIII, Nature of Earthly Elements of the Eucharist; Chapter XII, Preparation for a Worthy Reception of the Lord's Supper; Chapter XIII, Close Communion. These chapters are no more instructive than the others, but they are especially practical. By the publication of the two worthy books, "Eucharist" and "Baptizein," Brother Gerfen merits, and will certainly receive the enduring gratitude of the English Lutheran Church. We will gladly aid in the circulation of this book, for by doing so we will do our Church a valuable service. — *Young Luth. Worker.*

## BAPTIZEIN.

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Those acquainted with the author and the one who examined the manuscript, Prof. F. W. Stelhorn, will not wait for a recommendation through the columns of the STANDARD. We have just read the entire book and must say that it will occupy a place hitherto unoccupied. Those who are looking for the truth as revealed in Scripture respecting Baptism will find this book of great value. Baptism has been in use ever since the days of Christ and therefore has a history. Bro. Gerfen faithfully presents this history. To have this history in such compact form as it is presented in this book will certainly be appreciated. It is a wall of defence built around the sacred ordinance of Infant Baptism by sprinkling. If in these hard times you can see no other way in which to pay for the book, abstain for a while from a few luxuries until the dollar is saved. By all means get *Baptizein*. — *Lutheran Standard*.

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There are 27 chapters treating of the word as used by Greek writers and in the New Testament, Infant Baptism, Subjects of Baptism, The Sacrament of Baptism, History of Sprinkling, Christ's Baptism, John's Baptism, Feet Washing, etc., etc. Bro. Gerfen has certainly spared neither time nor trouble to get facts, and plenty of them, on the subjects of which he writes. We find the book quite interesting and instructive. It ought to be sold by our pastors, and read and studied by both pastors and laymen. We wish it a wide circulation. — *Lutheran Child's Paper*.

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The author proceeds to show very clearly the orthodox view of baptism. While there are some denominational characteristics which the author gets into his work, yet withal he presents the

subject in such a practical way as to enlist the interest of the reader. He brings out the use of the word by Greek writers, as well as its use in the Greek New Testament. He gives quite a good deal of space to infant baptism, and shows the relation between baptism and circumcision, devoting a chapter to infant church membership under the old covenant. The discussions on these varied subjects are carried on between Mr. Pro and Mr. Con, who become very animated at times over the questions under consideration. — *Christian World (Reformed)*.

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This will be a useful and interesting book to any one, pastor or layman, who is in need of information on the subject of baptism. It takes up the New Testament, and Old Testament and historical and doctrinal and practical questions connected with baptism, in a complete way, and in clear language. Such subjects as Feet Washing, Baptism of Blood, Exorcism, are also treated. The whole is a vigorous defense of the Lutheran doctrine from every point of view. We should suppose that the impressions it would make on those weak in the faith, would be very satisfactory. The book is attractively printed and is a credit to the Lutheran Book Concern.— *The Lutheran Church Review*.

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*Baptizein*. This is the title of a new book on an important subject. It has been printed in this year. The author thereof evinces much familiarity with the subject. He is a ready writer, and this book not only presents a good appearance, but deserves a careful reading; for it contains a considerable amount of useful information. It can be easily understood. We trust it will have a wide circulation. It is a timely book because the present is the time when even many who profess the name of Christ deny the propriety and importance of infant baptism. This book wherever properly read will do good. — *Our Church Paper*.

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*Baptizein*. The second title is "The Voice of the Scriptures and Church History Concerning Baptism." There are 27 short

chapters, each treating some specific phase of the general subject, covering the use of the word which is made the title of the book among the Greeks and in the N. T., the subjects of baptism, circumcision, the place of infants in the two covenants respectively, instruction of the young in the early church, how and why Christ was baptized, the baptism of John, the opus operatum theory, etc., etc.

Large portions of the book are in the form of dialogue between Mr. Pro. and Mr. Con. The book is handsomely printed with wide margins and is sold at very reasonable price. We have enjoyed and been profited by a perusal of it, and fully agree with Prof. Stelhorn, who says in preface to the book, "The author here has gathered material and set forth truths that cannot but be of great value and benefit to the Church, especially in our times and our country where infant baptism is so much neglected even by those who do not in theory reject it." To be had of the author at Union City, Ind., as well as of the publishers. Get it!—*Lutheran World*.

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There is no lack of books on the subject of "Baptism," and each new author presents some features of it from a different standpoint, and thus something new is added to the extensive literature of the subject. The author of this work first presents the meaning of *Baptizein* as used by classic and Christian Greek writers, and also as used in the New Testament. He next presents the history of infant baptism from the third to the present century, and defines its significance as a sacrament. The various modes practiced in administering the rite from the earliest times are set forth, and also the examples given in the New Testament, in which he shows and maintains by conclusive reasons that infants as well as adults were baptized, and that affusion or sprinkling was the mode employed. The work is ably and carefully written, and the manner in which the author has collated and arranged his facts, renders the book a convenient manual of the entire subject.—*Lutheran Observer*.

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Dies Werk ist aus dem Traktat hervorgegangen, das früher angezeigt worden ist, und behandelt auf 236 Seiten ganz besonders



die Kindertaufe, die hierzulande nicht bloss von vielen Sekten verworfen, sondern auch von andern sehr vernachlässigt wird. Doch auch viele andre Fragen, die Taufe betreffend, werden darin ausführlich erörtert. Viel Mühe hat es sich der Verfasser kosten lassen, das Werk zusammenzustellen, möge es nun auch einen grossen Leserkreis finden! — *Kinderfreude*.

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Another interesting and valuable volume, *Baptizein*, by Ernst Gerfen. This book has just come to our table, and we have not yet finished reading it, but have been profoundly interested. Prof. Stelhorn says in his preface to the book: "I can say in all sincerity that the author here has gathered material and set forth truths that cannot but be of great value and benefit to the Church, especially in our time, when infant baptism is so much neglected even by those who do not in theory reject it." Looking over the table of contents, one gets the impression that the author treats his subject in an exhaustive manner. It is worth the while of every earnest Christian to get thoroughly posted in regard to this matter, for there are agencies at work in our congregations endeavoring to injure people's consciences. By all means get the book. — *Christian Youth*.

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Two things led the author to write this work: The teachings and influence of those opposed to infant baptism and the solemn importance of the subject itself. He gives every evidence of being in every way well qualified for the work, for in its exegetical, historical and doctrinal arguments it leaves nothing wanting to confirm the teachings of the Church concerning infant baptism. It is in every way a strong production and barring very few confessionalisms it is to be highly commended, especially in these days of too much laxity in thought and practice concerning this initial sacrament. — *Reformed Church Messenger*.

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We are very glad indeed to receive this valuable book from the press of our Joint Synod brethren at Columbus. The author

gives the voice of the Scriptures and Church history concerning baptism. Prof. Stellschorn, of the Capital University, has written an appreciative introduction. A vast amount of research characterizes the work, making no little reading in Scripture, classical authors and general Church history a necessity. It is a pleasure to read an author who goes into his subject so thoroughly. He quotes from a number of classical authors to show the meaning and use of the Greek word *baptizein*; then he quotes extensively from the Greek New Testament to indicate its various uses. Some of the chapters are in the form of dialogues between Pro and Con, which adds spice and variety to the work. Mr. Gerfen deals some stalwart blows against the opponents of infant baptism, and shows from history that it has been the practice of the large part of the Church since the times of the apostles. The tracing of the history of this rite is extremely interesting. No less interesting and profitable to the Lutheran is the history of sprinkling as a mode of baptism. In brief, the book is an exceedingly good one, loyal to our good Lutheran customs, so strongly entrenched upon the plain teachings of God's Word. — *The Lutheran Evangelist*.

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Ernst Gerfen's treatise on baptism is "Lutheran"; whether or not it is orthodox and Biblical is another question which will be differently answered by Pedobaptists and anti-Pedobaptists; for it is an argument in favor of child-baptism, based upon the essential significance of the word *baptizein*, the inherent symbolism of the baptismal rite, and the theory and practice of the early Church. It is clear, unequivocal, uncompromising, and if the baptism of children is valid (according to the doctrine of the Methodist Episcopal Church), defines the reason for administering the rite. The work is rich in exegesis, in discussion of fundamental religious principle, and historical fact. Members of the Church will find very much in Pastor Gerfen's interesting pages that will be revelatory of early Christian history, and no one questions his sincerity. That the Lutheran Church is not more distinctively spiritual is rather damaging to the truth of Pastor Gerfen's theory of baptism; but the ideal is noble — if though the doctrine of baptismal regeneration may not be made out satisfactorily. Yet there is very much to convince a reader that child

baptism is wholly right and reasonable; certainly it is not easy to controvert Pastor Gerfen's very valuable treatise.—*Western Christian Advocate*.

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Vi sakna ej afhandlingar, som klart och tydiigt belysa det kristna dopet, men till följd af vederöparnes hemliga och uppenbara ihärdiga kamp mot i all synnerhet den kristna kyrkans dopsätt och barndopets berättigande, tarfvas ständigt nya inlägg för att visa skefheten och haltlösheten af baptisternas doplära genom att mot deras fönuftsteorier sätta skriftens och historiens vittnesbörd. Det arbete, som härmed anmäles omfattar 235 sidor och är uppdeladt i 27 kapitel. I detsamma visas oss betydelsen af det grekiska ordet för döpa, så väl hos grekiska författare i allmänhet som i nya testamentet, och däraf framgar, att baptisterna maste göra vald på detta ords betydelse för att ur detsamma få fram sin neddoppningsteori. Dessutom är framställningen af dopet enkel och klar. Författaren har i detta arbete riktat var kyrkas litteratur på ett förtjänstfullt sätt. Da läran om sakramenten är för kristendomen fundamental, så borde en hvar mera akta på densamma, än hvad tyvärr är händelsen. Vi rekommendera denna bok till dem, som vilja äga ett fulltonigt, bibliskt vittnesbörd om och försvar för det dop, som var Frälsare instiftade, och som är en af den kristna kyrkans dyrbaraste nadesskatter.—*Augustana*.

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Rev. Ernst Gerfen, a Lutheran pastor and author, has written a volume on baptism called *Baptizein*. It is a study of the teaching of the Scriptures and of church history. It is in the form of a dialogue. The author opposes immersionism earnestly and the weight of logic certainly is on his side. But his argument, although lucid and forcible, is not as well adapted as it might have been to convince those who have been brought up to believe the opposite view of the subject. His antagonist makes a less vigorous defense here and there than the author's own interests call for and than many a Baptist would have offered. With the substantial teaching of the work, however, it seems to us

that any candid and unprejudiced mind must agree and many readers undoubtedly will derive enlightenment and conviction from its pages. — *The Congregationalist*.

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In klarer und einfacher Sprache widerlegt der Verfasser alle Argumente der Baptisten, von denen auch manche unserer Glaubensbrüder sich betören lassen, und giebt dem gewöhnlichen Mann eine Waffe in die Hand gegen alle listigen Anläufe der Wiedertäufer, indem er ihm die Lehre der lutherischen Kirche von der Taufe in fasslicher Weise vorführt. Das Buch ist besonders unseren Laien zu empfehlen. Der grösste Teil des Buches ist in Form von Gesprächen gehalten. Die Kapitel sind kurz; die ganze Ausstattung ist fein. — *Lutherischer Herold*.

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*Baptizein* — is the title of a new book on Baptism by Rev. Ernst Gerfen, and issued from the press of the Lutheran Book Concern, Columbus, O. This is not a rehash of the old lines of argument on Baptism, but a new grouping of Scripture and historic facts, and is abundantly rich in thought, and thoroughly sound in its logical conclusions. The author has mastered his theme, and writes as one who is conscious of the correctness of his position, and not as a fledgling in the field of polemics. He has conferred a great favor upon the Church by this timely production, and many will read his book with feelings of grateful appreciation. — *Lutheran Visitor*.

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Endlich ist dies vor längerer Zeit angekündigte und von manchen mit Sehnsucht erwartete Werk unseres fleissigen und eifrigen Bruders Gerfen erschienen, und wir glauben nicht, dass irgend ein Besteller enttäuscht sein wird: der Verfasser hat gehalten, was er versprochen. In 27 Kapiteln wird alles, was mit der Taufe in Verbindung steht, behandelt, namentlich die Kindertaufe und das Untertauchen. Auch die Fusswaschung wird in dem vorletzten Kapitel besprochen. Als Anhang ist eine Liste männlicher und weiblicher Taufnamen beigegeben samt der Bedeutung jedes Na-



mens. Das Buch macht nicht den Anspruch, etwas wesentlich Neues, etwa die Ergebnisse selbständiger gelehrter Forschungen und Untersuchungen zu bieten; es lässt sich ja auch auf diesem viel umstrittenen und bearbeiteten Gebiet kaum noch etwas Neues sagen. Aber es giebt uns eine sehr dankenswerte Zusammenstellung der wichtigsten hieher gehörigen biblischen Wahrheiten und geschichtlichen Tatsachen, und dies in angenehmer und allgemeinverständlicher Form. Wir können nicht sagen, dass wir mit allen einzelnen Ansichten und Ausführungen des Verfassers einverstanden sind; aber diese Meinungsverschiedenheit betrifft lediglich etwas Nebensächliches. In der grossen Hauptsache vertritt das Buch klar und entschieden den biblisch-lutherischen Standpunkt, und zwar mit Geschick und Glück. — *Lutherische Kirchenzeitung*.

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Det er os en Glæde at henlede Bladets Læseres Opmerksomhed til naevnte Bog om Daaben. Forfatteren viser, at han er vel hjemme baade i Guds Ord og i Kirkens Historie og Literatur. Han begynder med at anføre en Mængde Citater fra græske Forfattere saavel som fra det nye Testamente, ved hvilke han paaviser, at Baptisternes Udlæggelse af Ordet "baptizein" er en Volds-handling mod det græske Sprog. Derefter gaar han over til at behandle selve Daaben, dens Historie, Betydning, Væsen osv. I 27 Kapitler behandles dette Emne grundigt og mere udtømmende end vi har set det behandlet i noget enkelt Skrift. Det kan vel hælde, at Forfatteren paa enkelte Steder gaar vel vidt, f. Eks. i Kapitel 25, hvor han behandler "Voksndaabens slette Resultater." Men idetheletaget er Bogen saa velskreven og giver en saa grei og sand Fremstilling af Skriftens Lære om Daaben, at den burde findes i enhver Prests Boghylde og gjenneumlæses med Eftertanke. Især vil vi anbefale den til saadanne som har at kjæmpe imod forskjellige Slags vildfarende Meninger om Daaben. Bogen udgjør 235 Sider, trykt paa godt og vakkert Papir og indbunden i Lærredsbind, med forgyldt Titel. Bogens Udstyr geraader Ohio-Synodens Boghandel til Ære. — *Lutheraneren*.

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We rejoice in the advent of this noble work by an old-time friend of ours. The book has been born of controversy. It is not

the child of an hour, but bears the marks of faithful drudgery. The author has shown himself a discriminate thinker, a just reporter. It is one of the fairest and best presentations of the subject described that we have seen. Difficult things are made so plain that even a novice in the study of the great doctrine that it elucidates, with it in hand, can stand as a master in the discussion of Baptism. The book abounds in steam sledge-hammer arguments. — *Lutheran Guide*.

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*Baptizein* is the title of an admirable book on Baptism, written by Rev. E. Gerfen, of Union City, Ind., and published by the Lutheran Book Concern at Columbus, O. Price \$1.00. Any one reading it carefully must needs become convinced of the righteousness and validity of infant baptism. — *Augustana Journal*.

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Der Titel dieses höchst geschmackvoll ausgestatteten Buches, welches dem Verlagshause der Ohio-Synode alle Ehre macht, lässt vermuten, dass wir es mit einem rein apologetischen Werk zu tun haben, das die Meinung der Taufschwärmer betreffs des Untertauchens zu widerlegen unternimmt. Dem ist aber nicht so. Zwar zieht sich, wie ein roter Faden, der Kampf gegen die Baptisten, also besonders gegen ihren Taufmodus, ihre Verwerfung der Kindertaufe und ihre Verachtung des Taufsakramentes als eines himmlischen Gnadengutes, wodurch wir selig gemacht sind, durch das ganze Buch hin, allein es zieht eine ganze Reihe von Gegenständen, welche in mehr oder minder naher Beziehung zu der christlichen Taufe stehen, in den Kreis der Betrachtung. Unter diesen nennen wir: Das Katechumenat in der alten Kirche, der Taufritus in der alten Kirche, Gevattern, Nottaufe, Konfirmation, die Taufe Jesu, die Taufe Johannis des Täufers, Fusswaschung, Bedeutung christlicher Namen.

Wie das Buch an Reichhaltigkeit der Gegenstände nichts zu wünschen übrig lässt, so geht es auch auf grammatisch-exegetischem, geschichtlichem und dogmatischem Gebiete der Sache auf die Spur und ob wir gleich erkennen, wie der Verfasser mit Hofling, ja mit den Quellen wohl vertraut ist, so geht er doch vollständig seinen eigenen Weg und tut dies in einer Weise, die uns, mit

Rücksicht auf seinen Leserkreis, wohl behagt, auch wenn wir ihm nicht in allen Beweisführungen, Analogieen u. s. w. beistimmen können. Gerade aber nach der Seite der Form, glauben wir, verdient das Buch volles Lob. Der Verfasser versteht es, für amerikanische Christen etwas mundgerecht zu machen. Wo immer er kann, wählt er an Stelle der fortlaufenden Darlegung oder Erklärung oder Erzählung den Dialog oder die Form von Frage und Antwort. Die Citate sind alle übersetzt, für den Gelehrten am Fuss genau angegeben. Die Sprache ist gemeinverständlich und der Verfasser sitzt keineswegs auf dem gelehrten Pferd, so dass man Mühe hätte, ihn zu verstehen. Kurz, es ist ein Buch, das man jedem englisch-redenden Christen in die Hand wünscht, damit er sich in seinem lutherischen Bekenntnis festige und daraus er sich eine Waffe um die andere gegen die Tauschswärmer holen kann, die ja, so wenig sie, leider Gottes! über den Heilsweg wissen, doch in Bezug auf die Weise und Lehre ihrer Sekte sogar im Griechischen wohl beschlagen sind. Den deutschen Lutheranern aber, welche des Englischen mächtig sind, sei das Buch gleichfalls herzlich empfohlen! Die Ausgabe von \$1.00 für dasselbe wird keinen gereuen. — *Kirchen-Blatt (Iowa)*.

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Unter dem Namen *Baptizein* ist in englischer Sprache ein vorzügliches Buch in unserm Verlag zu Columbus erschienen. Der Verfasser, Pastor E. Gerfen, hat der Lehre von der heil. Taufe viel Studium gewidmet und es ist ihm gelungen, in seinem Buche nicht nur die reine Lehre von der Kindertaufe, wie unsre Kirche sie hält, darzustellen, sondern dieselbe auch in meisterhafter Weise den Angriffen der Widertäufer gegenüber zu verteidigen. Der Inhalt ist meist in Gesprächsform gegeben und darum anziehend für den Leser. Die äussere Ausstattung des Buches ist tadellos und gereicht unserm Verlag zu grosser Ehre. Wir wünschen dem Buch, was es verdient, eine weite Verbreitung. Der geringe Preis (\$1.00), wird ihm dieselbe gewiss sichern. — *Volksbote*.

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In diesem, vor kurzer Zeit erschienenen Buche hat der Verfasser desselben, Herr Pastor Ernst Gerfen in Union City, Ind.,

der amerikanisch-lutherischen Litteratur einen erwünschten Beitrag geliefert. Ist es doch allbekannte Tatsache, dass hier in unserem Lande die Kindertaufe theils ganz verworfen, theils aber auch vielfach sehr vernachlässigt wird. In höchst einfacher und schlagender Weise verteidigt nun der Verfasser die Kindertaufe und wir können ihm nur herzlich gratuliren zu seiner so sorgfältigen und wohlgelungenen Arbeit.

Das im Aeusseren nett ausgestattete Buch ist eingetheilt in 27 Kapitel, von denen das erste es zu thun hat mit der Bedeutung des Wortes "Baptizein" bei griechischen Schriftstellern; im nächsten ist die Rede vom Gebrauch desselben im Neuen Testament. Die Kindertaufe verteidigt der Verfasser im 3. Kapitel in der Form eines Gesprächs. In treffender Weise treibt er hier den Gegner aus seiner scheinbar uneinnehmbaren Position heraus. In Kapitel 6 und 7 ist die Geschichte der Kindertaufe in den ersten 3 Jahrhunderten und bis auf unsere Zeit gegeben. Nachdem dann im Weiteren über den Exorcismus, die Taufformel, die Geschichte der Besprengung, Patenschaft, Zeit und Ort der Taufe, Nottaufe und die Konfirmation die Rede gewesen, behandelt der Verfasser die Taufe Jesu und Johannis. Im letzten Kapitel wird das Opus Operatum oder die magische Wirkung der Taufe verworfen.

In leichter englischer Sprache geschrieben, wird das Buch Jedem, dem es zu Gesicht kommt, gefallen. Keiner unserer Leser sollte versäumen, sich es anzuschaffen. — *Gegenwart.*











